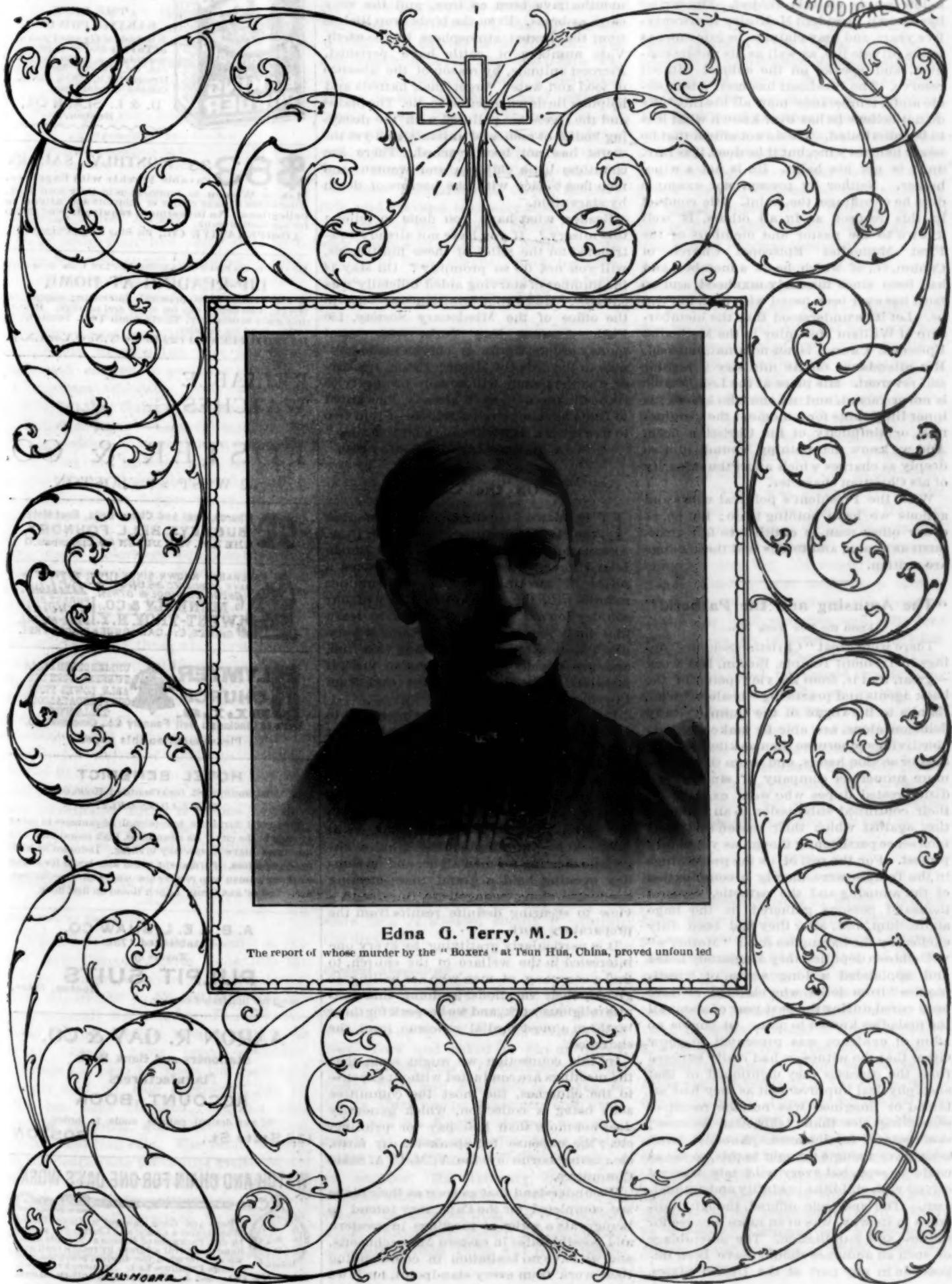


Zion's Herald

WEDNESDAY, JUNE 20, 1900

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President McKinley's Habits[From the *Pittsburg Christian Advocate*.]

A CORRESPONDENT who is greatly disturbed over the matter writes thus: "It is reported that President McKinley at a banquet in Chicago drank twelve kinds of wine, becoming so intoxicated that he could not take care of himself. If this is not so, please reply through the *Advocate*."

We take advantage of this request to say a few words on this subject. The writer has known President McKinley for twenty-five years, and may claim to be informed as to his private life, as well as his public conduct, and speaks on the subject without reserve. The President has been a temperate and a temperance man all his life. We do not believe he has ever known what it is to be intoxicated. We do not affirm that he never touches wine, but if he does, it is rare. Such is not his habit. He is not a wine-bibber. Neither by precept nor example does he encourage the habit. His conduct in this respect, as in all others, is well known to the pastor and members of the First Methodist Episcopal Church of Canton, O., of which he is a member, and has been since his early manhood, and no fault has ever been found with him, nor can be. Let it be understood that the membership of William McKinley in the Methodist Episcopal Church is not nominal, but real. His attendance on its ministry is regular and reverent. His place at the Lord's table is never vacant, and no one who knows his inner life doubts for a moment the genuineness or simplicity of his Christian faith. And we know that nothing wounds him so deeply as charges which affect the integrity of his Christian character.

With the President's political views and actions we have nothing to do; but he, as every other man, is entitled to fair treatment as a man, and to this end these things are written.

"The Amusing and the Pathetic"[From the *New York Times*.]

There were great "Christian Science" doings in Tremont Temple, Boston, last week — great, that is, from the view-point of the book agents and practicing "healers" who, thanks to the vogue of the Quimby-Eddy delusion alone, are able to make comfortable livings otherwise than as kitchen servants or section hands, and from that of the more numerous company of sincere and disinterested dupes who want excuses for their continued submission to an exploitation against which their reason and common sense persistently though as yet vainly protest. For the rest of us the proceedings in the Temple were merely a combination of the amusing and the pathetic. Several thousand persons gathered in the huge auditorium, and, after they had been duly excited by the harangues from "Mother's" well-chosen deputies, they alternately heard and applauded a long series of "testimonies" from folks who claimed to have been cured during the past year of about all the maladies known to man. Of course no atom of evidence was presented to show either that the witnesses had really suffered from the diseases they mentioned or that such physical improvement as they had attained or imagined was not the result of something else than "Christian Science" — of nature, for instance. Nobody, however, gave a single thought to this, so far as could be seen, but every wild tale was received with childlike credulity and enthusiasm. The spectacle offered, though ludicrous in its way, was even more a cause for sadness and humiliation. The assemblage of such an audience should have been impossible in any part of the United States,

and that it should not have been at all difficult in a city like Boston is distinctly shocking.

India's Starving Millions

SIXTY millions of people are now famine-stricken in India for lack of rain. One-sixth of that number are facing death from sheer hunger and thirst. Every twenty-four hours thousands end a wretched existence for want of food. The heavens for months have been as iron, and the very earth as brass. Even the birds drop lifeless from the heated atmosphere to the earth. Vast numbers of cattle have perished. Fiercest animals, by reason of the absence of food and water, forget their hatreds and helpless lie down together to die. The plains and the rivers are polluted with the decaying bodies of men and animals, and yet the worst has not been reached. There are countless little children and women and men face to face with the horrors of death by starvation.

Reader, what have you done to relieve this misery? If you have not already contributed for the relief of these multitudes, will you not do so promptly? On May 14 the number of starving aided officially was 5,795,000. Make your remittance at once to the office of the Missionary Society, 150 Fifth Avenue, New York, with postal money orders, drafts or checks made payable to the order of Homer Eaton, treasurer, and the money will be sent promptly to its destination. I have already forwarded to India as famine relief \$85,000. From two to five cents a day will save a human life.

A. B. LEONARD, Missionary Sec.

On the Cape

IT is known to many of our readers that the State Committee of the Y. M. C. A. Associations of Massachusetts and Rhode Island have, for several years, conducted a series of meetings during the summer months with the churches in many of our country towns. We are very glad to learn that they propose this year doing a very much more extensive work along this line, and are already making plans to visit, if possible, every town on Cape Cod from Provincetown to Falmouth.

It is the custom of these business men to gather round them some of their best speakers and usually hold meetings for two or three days in each town, culminating with a special Young Men's day on Sunday. Sunday mornings they generally describe the work of the Y. M. C. A. in the churches; often speak in Sunday-schools at noon; at 4 o'clock in the afternoon hold an evangelistic meeting for men alone, and on Sunday evening hold a grand mass-meeting conducted along evangelistic lines, with a view to securing definite results from the preparatory work.

It is particularly gratifying to every one interested in the welfare of the church, to find a company of men who are willing to give up their vacations to doing this definite religious work, and we bespeak for these brethren a most cordial welcome from the churches.

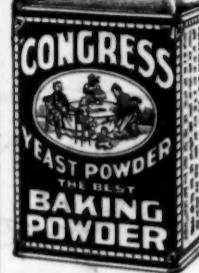
In this connection we might state that the meetings are conducted without expense to the churches, the most the committee asks being a collection, which generally does not more than half pay for printing, etc.; the expense for speakers, car fares, etc., being borne by the Y. M. C. A. State Committee.

We understand that as soon as their plans are completed for the Cape, they intend to inaugurate a series of meetings in western and possibly also in eastern Massachusetts, and we have no hesitation in commanding their work from every standpoint, for if we

reach and save the young men of the old Bay State, we shall surely save the State for God and humanity.

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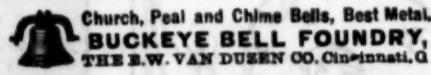
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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Arbitration in New Zealand

It is more than five years since New Zealand passed an act providing for compulsory arbitration, and the measure has received its full share of criticism during that time. There are those who believe it radically wrong in principle and fatally defective in practice, but very few have been rash enough to prophesy its repeal. Its warmest advocates freely admit its defects, but they claim it has demonstrated its immense value to the colony. While still professing to regard it as an experiment, they are satisfied that the experimental stage will soon be passed. Strikes and lockouts no longer enter into the consideration of employers and employees, for there have been none since the law was made. Work goes on just the same while questions in dispute are being settled, and this feature alone has benefited the colony to the extent of millions of dollars. The public must be taken into the confidence of those who are so unfortunate as to have misunderstandings with their employers or their employees, and this has a salutary effect. Merchants and manufacturers can make contracts with confidence, and workingmen have already acquired a feeling of stability that is reflected in an increase in the marriage rate and the buying of homes. To these manifest advantages there is added another quite as important — the practical elimination of the professional agitator. On the whole the weight of the evidence is decidedly in favor of the law.

Economy of Sanitation

It is estimated that an epidemic of yellow fever imported from Cuba into the United States involves a money loss of from \$15,000,000 to \$20,000,000. One has only to recall the number of such visitations within the last twenty years to see what losses have been sustained. Havana has been for years the most fatal plague spot on this continent; but all this has been changed. Havana only needed cleaning, and this it has had under American rule. The result is seen in the death-rates prevailing under Spanish occupation, as compared with those under American occupation. In 1898 Havana's deaths were 85 for each thousand of her population. The Americans took possession Jan. 1, 1899, and by par-

tially cleaning the city reduced the mortality to 67 per thousand, and by the end of that year carried it down to 27. For the month of April the death-rate was 22.4 per thousand. Such a reduction means, in this case, an annual saving of nearly 10,000 lives in Havana alone; while it practically removes all danger of yellow fever finding its way to the United States from the island of Cuba. All this has been accomplished under military rule, and Havana is cleaner than the capital city of the United States. It was after this manner that Gen. Butler cleaned the city of New Orleans. Such instances make one wonder if it would not be better to have more of the military in our American cities.

Two Irish Convicts

It is more than seventeen years since Lord Frederick Cavendish, chief secretary, and T. H. Burke, permanent under-secretary for Ireland, were assassinated in Phoenix Park, Dublin. Two of the persons subsequently imprisoned for complicity in this crime, after serving fifteen years' imprisonment, made their way to New York. It was announced that they had come to America to lecture. As our immigration laws forbid the admission of convicted criminals, they were refused permission to land, and held for deportation. This was on the 27th of May. The usual appeals followed, but in every case the decision was against them. It was hinted that one Richard Croker was at the bottom of the scheme, and that his idea was to embarrass the Republican Party, since it would probably antagonize the Irish vote if the convicts were excluded. That seemed like a very silly report, but now that one Thomas C. Platt has asked for further delay, it is revived with considerable energy. There is politics in almost everything, but in this case the great majority of the American people are plainly of the opinion that the immigration commissioner acted wisely in refusing admission, and that any party will show lack of wisdom should it override the decision.

Illlogical Absurdities

Some years ago a squad of marines returning from Aspinwall by mail steamer were held up by the customs authorities at New York and asked to pay an import duty on their arms. In transporting some troops from San Francisco to Alaska, recently, there was no American ship available, and an English steamer was chartered. It being unlawful for a foreign vessel to clear from one United States port to another, the Treasury Department claimed that the regular fine of two dollars should be collected from the War Department. Early next month a large number of teachers from Cuba will reach Boston

for a summer course of instruction at Harvard. The law requires that every foreigner coming to the United States pay a head tax of two dollars, and although the teachers are coming in a regular army transport, the law makes no exception. The immigration commissioner will demand this tax of the captains; they are expected to refuse to pay it; and the subject will then be referred to the United States Attorney General for such action as he deems proper. It is believed he will ignore the matter entirely on the ground that it is an illogical absurdity.

Another Prize Claim Decided

The United States court of claims has decided that Rear Admiral Sampson was the Commander-in-Chief at the battle of Santiago, and that in view of that fact he is entitled to \$8,335 as his share of the bounty due for the destruction of Cervera's fleet. It has also decided that Rear Admiral Schley was in command of a division of Admiral Sampson's fleet, and that he is entitled to about \$3,000; that the New York was technically in the battle; and that the Resolute, Harvard and Fern were within signal distance, and entitled to their share of the aggregate amount — \$166,700. In rendering the decision reference was made to a former ruling (since confirmed by the Supreme Court) that land batteries and torpedoes were not to be reckoned in determining the Spanish force. There are other claims yet to be adjusted, but should this decision stand it will definitely settle that the Spanish force was inferior to that of the American, and that it was Sampson, and not Schley, who was in command. It is difficult to understand how any other decision could be reached, but it is easy to see that there are many people whose opinion does not coincide with that of the court.

German Interests in South America

The German consuls of South America have recently made a report to their Government showing the immense interests which Germany has in many of the republics in that part of the world. On the eastern coast the Germans have more than \$850,000,000 invested in railroads alone. The German capital invested in Brazil is nearly \$150,000,000; in the Argentine Republic it is about the same; in Chile, \$60,000,000; in Colombia, \$38,000,000; in Venezuela, \$47,000,000; and in Uruguay \$23,000,000 — a total of \$463,000,000. In three of the States of which the Republic of Brazil is composed there are three hundred German firms with about \$100,000,000 invested, and Germany is keenly alive to the importance of developing her trade with Brazil. Even in Paraguay Germany has a commanding influence, for out of 17,000 foreigners

there are 12,500 Germans. Bolivia has contracted with German officers to serve as military instructors to her army and to the National Guard. The recent indications of European sensitiveness in regard to the Monroe Doctrine may possibly be traced to Germany's interest in South America, and the commanding influence she is destined to exert there.

Belgian Hares

The whole Northwest is likely to become involved in a dispute in regard to the breeding of Belgian hares. California reports that there are thousands of these hares in the State, and that they inflict no damage on the crops. Minnesota is buying them in large numbers for breeding purposes. It is maintained that the raising of these animals is as legitimate an industry as raising sheep, and that, kept within bounds, they are fully entitled to all the protection of the law. On the other hand, it is charged that these hares are really rabbits, identical in habits and fecundity, and of doubtful value as a contribution to the food product; that the experience of New Zealand is a warning to all communities not to harbor these pests; that Minnesota should be enjoined from raising them; and that their importation to other States should be prohibited. The agricultural population of Iowa and the neighboring States is very much excited, and the farmers are organizing and sending petitions to their Representatives in Congress urging that some action be taken to protect them from the ravages of these pestiferous rodents.

Pan-American Congress

The indications are favorable to an early session of all the American Republics for the discussion of matters of interest to their representatives and the people at large. There has been some hesitation on the part of the republics of Spanish origin, for, little as they love the mother country, they are not above being jealous of the Anglo-Saxon, and there was considerable sympathy for Spain during the late war. Following the suggestion of President McKinley, in his last annual message, renewed efforts have been made by the Secretary of State in connection with the director of the Bureau of American Republics, and at a meeting last week, at which representatives of most of the countries were present, it was voted that a Pan-American Congress be held. President Diaz having invited the Congress to meet in the City of Mexico, his invitation was accepted with only two dissenting votes — these two favoring Buenos Ayres. The date was left to the decision of Presidents McKinley and Diaz.

Status of Porto Rico

Some months ago Judge Lochren of the United States District Court held that the Constitution of the United States was extended over Porto Rico at the moment of the signing of the treaty of Paris. Judge Townsend has just decided that Porto Rico is a part of the United States with respect to foreign countries, but a foreign country with respect to the United States. He holds that it is within the power of the United States to accept sovereignty over territory without admitting that territory

as an integral part of the Union, and that one of the sovereign rights of nations is to govern without the obligation to impose uniform taxation. Although these decisions were made from different points of view — one being based largely on constitutional grounds, and the other on recognized authorities in international law — they are almost diametrically opposite. The later decision sustains the contention of the present Administration at every point, but it loses something of its force because of the earlier opinion from a judge of the same court. Neither of these decisions settles anything. The interpretation of the Constitution as applied to Porto Rico is committed to the United States Supreme Court, and until this authority shall speak the status of the island will remain unsettled.

Japan Restricts Emigration

As soon as representations were made to Japan that large numbers of immigrants from that country were not desired by the United States at this time, the Government took decisive action. Parliament is not in session, but taking advantage of an emergency privilege in the national laws, the Emperor has decreed that not more than 235 natives of Japan may emigrate to the United States in any one month, and not more than twice that number may emigrate to Canada during that time. The Japanese were prompt to see that the feeling against the recent influx of immigrants on the Pacific coast would prejudice the Government in the eyes of the American people, and just at this time Japan is extremely anxious to maintain the best of terms with the United States. Japan does not want its citizens to leave the country, for there is reason to believe that their services may be needed for the country's defence. It does not think there is any over-crowding up to this time, since the population has increased only six millions during the last twenty-six years under all the improved conditions of life and living. The present population is estimated at 42,000,000.

Uncle Sam's Real Estate

The Treasury Department recently sent to the Senate an inventory of the cost of public buildings under the exclusive control of that branch of the government, including those authorized and in process of construction. The total amount is \$154,775,384. This gives but an incomplete statement of the nation's holdings of real estate. It does not include the Capitol, nor any of the public buildings in Washington except those under the immediate jurisdiction of the Treasury Department. If the cost of these be added, and the list be further supplemented with the value of all the structures not included in the foregoing, it will be seen that the United States is a very large holder of real estate — not to mention the value of unimproved lands belonging to the national domain. The influence of the legislators whom the States have sent to represent them in Congress is reflected in the value of public buildings. Maine, with a population of 661,086, has secured \$1,990,100 for this purpose; while New Jersey, with a population of 1,444,998, has only \$1,441,255; and Connecticut, with

a population of 746,258, has only \$1,511,939. The most expensive buildings in the list are the post-office at New York (\$9,058,417), the Treasury Department (\$6,470,090), and the post-offices at St. Louis, Boston, and Philadelphia, which cost about six million dollars each.

Paralyzing Monopoly

It will perhaps be remembered that the court of final resort in Missouri rendered a decision last year that the National Lead Company could not recover payment for goods sold to a dealer in that State. The decision was based on a State law forbidding combination or conspiracy in restraint of trade. A similar opinion has just been handed down by an Arkansas court in a case involving a bill of \$20 for ice furnished by an Ice Trust. It was ruled that since the trust held and controlled the price of ice, its contracts with customers were void in law. These decisions have excited considerable adverse criticism and very harsh terms have been used. Relieving the debtor of an obligation into which he has voluntarily entered is a very questionable thing to do, but if it is impossible to reach the trusts in any other way, this is a very effective one. The power of the State over these combinations is confined within narrow limitations. Its own laws may be abrogated by its citizens securing incorporation in other States so that it will be legal for them to do in their own State what the laws of the State expressly forbid. The promise of Federal relief from the domination of trusts is not flattering, and in the meantime Missouri and Arkansas have certainly hit upon a remedy which is likely to attract attention, even if it does not meet with commendation.

Cape Colony Perplexities

Mr. Schreiner, who has been Prime Minister of Cape Colony during the present war, has resigned, and his resignation has been accepted by Sir Alfred Milner, Governor, High Commissioner and Commander-in-chief. His resignation was made necessary by the condition of politics at the Cape. Mr. Schreiner is a Dutchman, and a member of the Afrikander Bond. He will be credited with having discharged the duties of a delicate position in a very satisfactory manner. It was not easy for him to lay aside his sympathies and take sides with the British against his own people, and a man of smaller type could not have done it. Now that the war is practically at an end, and parliament is called for the 22d, it is necessary to decide what punishment is to be awarded the Cape rebels. The Afrikander Bond is opposed to any real punishment, and opposed to even a temporary proclamation of martial law; Mr. Schreiner is of an opposite opinion, and, as only ten members of his party were willing to align themselves with him at a caucus held last week, there was nothing left for him except to resign. Were the British party willing to stand by him as faithfully as he has stood by it during the whole course of the war, he might still hold office; but there is a good deal of politics even at the Cape of Good Hope. Not the least of the difficulties growing out of the ill-advised and unnecessary war in South Africa are the

difficulties which now confront the British Government in Cape Colony. It is reported that Natal has been asked to voluntarily renounce its present system of local government in order that a uniform system of Crown government may be established throughout British South Africa which shall ultimately lead to a federation with autonomy in all the colonies. The response of Natal is awaited with much interest.

Cuba's Municipal Elections

Last week the inhabitants of Cuba were given an opportunity to elect officers whose functions are local only, and there was nothing to arouse general interest. Mayors, treasurers, councilmen, and the like were elected throughout the island, and there appears to have been no disturbance in any of the provinces. Naturally there was no excitement, except in Havana and one or two of the larger cities, but the manner in which the election was conducted is a hopeful sign that the Cubans are really in earnest in their desire to learn to govern themselves. The test of this feeling will come later when the people shall be called upon to select delegates to a Cuban Constitutional Convention. These elections will be held under the direction of the officers whom the natives selected at the polls last week. It is too early to predict the result, but it is to be noted that all apprehension of violence and corruption appears to have passed away. Party spirit has run very high in some of the cities, but the country districts are very little affected as yet. There is considerable partisanship in Havana, and for this reason it is the more surprising that no popular interest was shown in the election last week. One explanation is that the National party were so confident of victory that the opposition made no real contest. Future elections will reveal much more than this first one, but all that this one tells is of a hopeful character.

Apprehension of Serious Trouble in China

It was announced two weeks ago that sailors and marines had been landed from several foreign men-of-war at Taku, and hurried on to Pekin to protect the various legations. There were only 356 of them, including officers, and later reports showed that there was immediate need of a larger force. On June 10 an international column started from Tien-Tsin to fight its way to Pekin. On Tuesday, the 12th, it had made but thirty-four miles, and was not expected to reach Pekin until last Sunday. Since then no authentic news has been received, all communication having been cut off. The railway is practically destroyed, and this little army is obliged to make its way through a region swarming with immense hosts of hostile natives, and to transport its own baggage and commissariat, there being no beasts of burden. A part of the way is destitute of water and as dusty as Sahara. The bravest might hesitate, and the most sanguine might well be anxious. In the meantime rumors of terrible things have come from several different sources—such as the burning of the Japanese legation and the killing of the German Minister; which are utterly unreliable as news, but rest on assumptions fully warranted by the gravity of the

situation. Whether Russia has succeeded in keeping open communication with Pekin from the north is not known, but any news from Shanghai (900 miles away) or Hong Kong (1,800 miles away) may be set aside. It is about the same as relying on Key West for news of what might be happening in Bangor, if there were no telegraphic communication.

Difficulties in the Way

People who are urging extreme measures do not understand the situation. Taku is five miles inside a bar over which no man-of-war of any size can possibly make her way. Insignificant little gun-boats and torpedo craft are the only armed vessels that can get within range of Taku. The gulf of Pe-Chi-Li shoals rapidly, and a battleship would not be justified in anchoring within less than five miles from the bar, under ordinary circumstances. Ten miles from Taku, forced to land troops from boats in the face of a hostile foe, the railroad from Tien-Tsin to Pekin so badly wrecked as to be of no use, and with the danger that hostile movements along the coast may be the signal for the mob to storm the foreign "compounds" of Pekin, it will readily be seen how much easier it is for non-combatants in the United States to prescribe a course of action than for those who are dealing with the actual difficulties in the way. The United States has started several smaller vessels of the navy from Manila for Taku with marines; but it should be remembered that the distance is more than two thousand miles. The fact that we have an army of more than 60,000 men within that distance of the centre of disturbances has not escaped the notice or the comment of Europe. Next to Russia the United States is probably in the best position for instant action. Japan looks to England and the United States to prevent Russia from taking advantage of the present condition of affairs, and it would not be surprising to find Japanese soldiers very much in evidence before quiet is restored.

Real War in the Transvaal

The prospects of the Boers have not improved during the past week. Lord Roberts promptly restored his line of communications which the enemy succeeded in cutting, and has gradually driven Gen. Botha to the eastward. Neither side has made much progress during the past week. The Boer General De Wet appears to have outwitted Lord Methuen and to have safely escaped his pursuers. It is not so very many years since our own Sheridan, Kilpatrick and Pleasonton were making raids on the Confederate rear and cutting off their source of supply. These were brilliant exploits; but when the Boers do exactly the same thing, with well-organized forces moving with marvelous alacrity, people are prone to speak of it as "guerrilla warfare." The country into which the Boers are gradually being driven is as large as Switzerland, and very much like that country in natural characteristics; they are rushing stores from Delagoa Bay through Koomatipoort to Lydenburg in the south and Leydsdorp in the north; and they have been many times assured that Great Britain is determined to stamp out the

Dutch Republics. There is time and place for much fighting yet, and there are still difficulties in the way which Lord Roberts is very far from ignoring.

Journalistic Enterprise

Among the marked attractions of the present Paris Fair is the United States Publishers' Building, designed to show the world the highest, latest and best developments of the art of printing. Seizing on this opportunity the New York *Times* installed a new Goss press, capable of turning out 50,000 copies an hour, and began the publication of a Paris edition to supply visitors in general, and Americans in particular, with a daily newspaper containing "all the news that's fit to print." Except that the first two columns are in French, it is the same neat, trim, well-edited paper that is every day issued from the New York office. This is a splendid stroke of American enterprise, and Americans everywhere have reason to congratulate themselves that it was inaugurated by a staid, respectable journal and not by some exponent of that disreputable class known as "yellow journalism." The *Times* has carried its motto and its principles to the Old World, and all respectable journalism will join in wishing it the distinguished success which its noteworthy experiment fully warrants.

Events Worth Noting

By a recent vote of the Washington Grand Lodge of Masons, in session at Tacoma, liquor-dealers are not to be admitted to the society as members, and all present members who are in that business are directed to withdraw.

During the last week Gen. Pio del Pilar, a prominent Filipino insurgent leader, has been captured; and Gen. Macabulos, who has been active near Tarlac, has come within our lines and voluntarily surrendered himself and 124 officers and men, all of whom expressed a desire to live peacefully with the Americans.

No reply to the note regarding the indemnity question sent to the Porte, May 21, has yet been received at the U. S. legation at Constantinople, and the U. S. *charge d'affaires* is pressing verbally for a solution of the matter.

The army transport Burnside has arrived in Puerto Rico from New York with a million dollars, current coin of the United States, with which to replace the currency system of that island; there were \$650,000 in gold and \$350,000 in silver.

The Bundersrath (federal council) has followed the lead of the Reichstag (lower house) and passed the bill for the increase of the navy for which the Emperor William has been so long contending. This will make Germany a strong sea Power.

The telegraph line connecting Victoria Nyanza with the East Coast of Africa is now completed; it was begun five years ago. The railroad which is to follow the line is in operation. The distance is something less than 700 miles, and there are already 270 miles of railroad in operation; the remaining distance will be covered during the next three years.

Although six million people are famine-stricken in India, the latest news gives encouragement. The monsoon (southwest wind) is setting in on the Malabar coast from Cape Comorin to Goa and extending inland; rains have come to the Orissa coast from Balasore to Golapore; and Darjeeling had rain continuously for three days.

THE CHRISTIAN SCHOLAR

THERE never was a time when the world called more loudly for the Christian scholar — for his multiplication and vigorous manifestation. Of scholars, developing specialties, illuminating obscurities, fructifying aridities, cultivating amenities, delving into profundities, and exhausting possibilities in every conceivable field of investigation, there are a goodly number, and mankind is greatly indebted to their labors. Of Christians, fairly faithful, sufficiently steadfast, decorously diligent, and mildly militant, there are a good many; and even of those to whom stronger epithets might justly be applied there is a considerable company, a delight to the Lord and a blessing to the earth. But of Christian scholars, those at the same time earnestly Christian and thorough in their scholarship, those whom nothing could for a moment tempt to betray either their Lord or the truth in the slightest particular, there are but few. There ought to be more. There is no reason, known to us, why there should not be more. There is no necessary incompatibility between these two pursuits. On the contrary, they are in fullest harmony. God is truth. He is Light as well as Love, "and in Him is no darkness at all." He who explores the varied departments of nature, searching out the secrets of creation and compassing the boundaries of the universe, does but increase his acquaintance with God who pervades all space and is the fount of all force. He who gives his nights and days to prayer, and finds a glory in lowly ministrations to the souls and bodies of those that need, has gained the childlike spirit, the humble, worshipful mood, which well fits him for entrance into the realm of knowledge no less than into the kingdom of grace. It might almost be said that to be a scholar of the highest class one must be a Christian, if not in the technical sense, at least in that which is most essential. And to be a Christian of the most effective sort, we must have a thirst for all truth and a desire to know, as far as possible, the word and works of God. The two things, then, belong together. Neither the unchristian scholar nor the unscholarly Christian is the highest style of a man. The Christian scholar stands at the head of creation; he is the supreme product of the ages, the type of ripest excellence.

What can he do for us under existing circumstances? He can greatly help to bridge the chasm that threatens to separate the classes from the masses. By his learning he belongs to the one; by his love he belongs to the other. If his learning is saturated with love, it will not become a barrier to moral and religious progress, either his own or other people's, but will be converted into a spiritual help. If he sufficiently loves the plainest and rudest of his fellow-men, those struggling with temptations to which he is a stranger, and exposed to dangers of which he is ignorant, he will gladly sacrifice a little of his large liberty that they may be brought out of bitter bondage, and will forbear to gratify some of his inclinations lest that gratification prove a stumbling-block to his weaker brethren. In the amplification and multiplicity of his rich privileges he will not deem it a sore hardship

to give up, for the sake of others who will quote his example, certain pleasures which in their lower forms are terrible traps for the feet of the unwary. He will count it a small thing to make his own life a trifle less useful in order that some very heavy burdens may be lifted from a struggling neighbor. What he might as a scholar safely indulge in, as a Christian, owing supreme allegiance to the Saviour of men, he will scrupulously refrain from lest his influence be in some degree harmful.

The Christian scholar, in the present condition of many questions, has a most important work to do in the way of safeguarding progress, reconciling the old and the new, preventing needful changes from imperiling wholesome truth, and delivering forward movements from the danger of deleterious extremes. The genuine scholar is not swept off his feet by hysterical outcries and clamorous vociferations for revolutionary alterations in long-accepted creeds. He is splendidly sane and severely sober, feeling that advances to be permanent must not rashly part company with the past wherein their roots are deeply grounded. The genuine Christian is humble and reverent, conscious that it would be very wrong to put in serious jeopardy the eternal welfare of millions of immortal souls merely for the sake of a curious speculation or an unproved hypothesis. And both the Christian and the scholar are fully convinced that nothing which is really true can be lastingly injurious, and that whatever temporary inconvenience is involved or personal suffering encountered, truth is always to be trusted and unflinchingly maintained. Hence in the settlement of such burning questions as the composition of the Scriptures, the method of creation, the ultimate source of moral authority, the purpose of Divine punishments, the nature of the soul, the Christian scholar, with his well-balanced judgment, his power of accurate discrimination, his stores of systematized information, his skilfully trained intellect, his broad sympathies with all classes and conditions of men, his fervent love to God as well as to his fellows, and his eagerness to advance the cause of Christ which is the cause of true reform, is an indispensable factor, capable of accomplishing what no one else is fitted to do. Let him understand what is expected of him. Let no individual inconvenience be permitted to keep him out of the conflict. He belongs where the contest is fiercest. His place is to lead. No matter at what cost, he must see to it that truth gets no damage and humanity suffers no loss. *No blesse oblige.*

How can the number of this invaluable class be increased? We have a right to look to our institutions of Christian learning for a continual supply. Do those in charge of them realize their responsibility in this matter? If they are not turning out this product, they are failing at a vital point. By the Christian scholars they create they must be measured. If the scholarship of those who pass under their care and graduate from their classes is not in the highest and best sense Christian, what do they more than others? Why should the church be implored to devote her funds and energies to their support? We do not want to see issuing from our universities those whose allegiance to

Christ is doubtful, and whose readiness to devote themselves to the service of their fellow-men is not manifest, any more than we want to see coming forth those whose loyalty to truth admits of question. The church will be built up, the country strengthened, and humanity advanced best of all by those whose souls are on fire with zeal for God and whose minds are wide open to every available addition of knowledge. By all means let us have this combination. Let those who are completing their courses of study ask themselves how far they have attained this height. Let those who plan to enter our colleges fix their gaze upon this ideal. Then there will be no cause for devout souls to fear whatever changes may impend. The old doctrines may lose their familiar form, some once-revered standards may be declared obsolete, but the essential substance of vital, life-giving truth will remain, adapted to do whatever work the new day may demand.

"What Has Methodism Left?"

WE are in receipt of a letter from our revered friend, Rev. Dr. R. S. Rust, written from Delaware, Ohio, after listening to the baccalaureate sermon of President Bashford of Ohio Wesleyan University. He writes: "President Bashford paid a glowing tribute to Methodism, and closed with the following paragraphs, which I wish you would reproduce in ZION'S HERALD." We are happy to comply with the request, for the sentiments honor the man, the institution, and the church. Dr. Bashford said, in closing: —

"What has Methodism left with which to wage the battles of the twentieth century? She has an itinerant system which will give every effective preacher a church and every church a preacher for the next one hundred years. While we have raised the pastorate in the Methodist Episcopal Church to an equality with the ministry in other churches and with all other professions, nevertheless we shall not suffer the humiliation and loss which some sister churches endure of having a third of our ministers idle and a third of our churches without leaders. What has Methodism left with which to wage the battles of the twentieth century? She has the grand old Arminian theology — the golden mean between Calvinism on the right and Unitarianism on the left — a theology which can be preached before all peoples the round world over, and which when faithfully preached and consistently lived results in the salvation of the masses. What has Methodism left with which to wage the battles of the twentieth century? She has the same prophetic and reform spirit which led John Wesley to pronounce slavery 'the sum of all villainies' and which has made this church for the last one hundred years the advance guard of the Lord's militant host. On the temperance reform she did not sound a retreat, and the flag was not lowered an inch; on the contrary, she will continue to urge on the battle until intemperance, like its twin barbarism, slavery, is beaten back to hell. What has Methodism left with which to wage the battles of the twentieth century? She has the same sure Word of God — not a magical fetish to be worshiped, and then neglected, but a sure word of prophecy, a living message from the eternal God, which has demonstrated its power in millions of cases to make men wise unto salvation. She has the same almighty Saviour and Redeemer of men who is able to take us just where He finds us, weak and ignorant and sinful, and to forgive us our sins and cleanse us from all unrighteousness and make us partakers of His holiness. She has the same infinite, indwelling Holy Spirit, who is able to do for us exceeding abundantly beyond all that we ask or think — yea, who is able to fill us with all the fulness of God. She has that indefinable, inexplicable, indisputable, scientifically-tested Christian experience which is able to overcome the world, the flesh and the devil, and to cry triumphantly in death, 'The best of all is, God is'

with us!' She has the same infinite heaven just beyond the ridge from which some of these aged saints can already hear the evening bells calling them home to supper with the Lord."

We are gratified to have this acute and critical student of the church confirm the positions already taken by us, to the effect that only that which is subject to change has been changed, and that all the essentials of Methodism remain. They who have deemed the late General Conference revolutionary and destructive have been misled by putting the accidental in the place of the essential. Ohio Wesleyan University is one of our best institutions of learning, and we congratulate it upon its prosperity at this fifty-sixth anniversary. Dr. Rust writes: "The University in all its departments is in a most flourishing condition and is doing the best work in its history. The grade of scholarship here never was higher, nor the tone of spirituality clearer, and already our alumni are filling places of honor, trust and usefulness in the various departments of church and state. In the pulpit, in Congress, in institutions of learning, in the army and in the navy, our graduates may be found battling for God and humanity."

THE BROWN CHAIR

MODERN culture is most often reproached for its superficiality. The Brown Chair has heard so much about the shallowness of the popular knowledge of art, literature and science in our day, that it seems to him almost heretical to consider it in any other light. Yet he must confess that he has sometimes felt abashed and disturbed at the entertainment of such a conviction, especially when confronted by the boundless enthusiasm and earnestness of well-informed and persistently acquisitive young persons. The young man — and more particularly the young woman — of today certainly does display a staggering amount of information upon divers and diverse subjects. Indeed, it is hardly prudent for a middle-aged person to converse with these latest representatives of modern culture, especially if such middle-aged person cherishes with some aggressive positivity the notion that smatterers do not know anything of consequence. I have even heard of some arrogant specialists being worsted at their own game, so to speak, by the well-informed young person. No doubt, the specialist had "forgotten more than the young person knew;" but that was exactly the trouble — that he had forgotten, that he wasn't so well grounded in the ABC's, that he had outgrown his alphabet and sloughed it off. The disused elementary facts had escaped him. I remember well how a learned Hebrew professor of my seminary days could not be tempted to recite the Hebrew alphabet. He knew that the most deficient member of the class could beat him there. Yet he was a philologist of international reputation.

* * *

It is not safe, I repeat, to test too aggressively or too arrogantly the supposedly shallow knowledge of those whom we call amateurs and dilettanti. And I, for one, am getting more and more out of conceit with the conventional notion that broad culture is necessarily shallow. It would cost us very little, I think, to abandon it. To me it is not the most peculiar and characteristic feature of modern "popular" culture. On the contrary, the most striking feature of the intellectual life of today seems to be this — its amazing and inconsistent disconnectedness. There is a strange dropping of stitches in the average type of what we call modern culture. To illustrate: A person of somewhat remarkable informa-

tion and taste in the fine arts invites you to visit his house, and the latter — as so frequently happens — proves to be a perfect marvel of architectural incongruities. You soon discover that this connoisseur in music, painting and letters knows absolutely nothing about architecture, and cares less.

* * *

Now this is far from being an odd and exceptional case of mental nodding and stitch-dropping. The more I have observed the characteristics of modern culture, the more I have come to the conclusion that there is an inherent and striking disconnectedness about it as a whole. It is not so remarkable for the things it doesn't probe deeply as for the closely connected things it doesn't probe at all. Here is an artistic cult, for instance, fairly well developed in other lines, yet ignoring architecture altogether. And in music I have been astonished to find that good performers, and even composers, know next to nothing — and do not seem to consider it necessary to know — of the melodic relations between words and musical tones, upon which depend the organic unity and artistic perfection of the ballad. Sidney Lanier, the poet-musician, wonderfully illuminated and developed this subject; yet, outside of the specialists, I do not know of a single person, though considered well-versed in both music and poetry, who has studied the matter at all. If Houter nodded, the representative of modern culture both nods and naps. Our intellectual life seems singularly desultory and inattentive.

* * *

To return to the subject of architecture: I suppose there is no one of the fine arts which modern culture so neglects or fails to understand. The amount of popular ignorance and bad taste in reference to this subject is astounding. We seem almost demented in our estimates and judgments of contemporary architecture. And little wonder, when there are so few really good and pure examples of classic styles in the architecture of today. A member of the Brown Chair's family, who is an architect studying in Paris, writes of the Paris Exposition buildings: "On Tuesday I visited the Exposition grounds for the first time. My rough impression was one of an architecture often fine, but quite as often absolutely crazy." The heterogeneous, confused, patchwork character of modern architecture generally, evinces a lack of general information and culture in this art. People of cultivated taste in other respects seem to like a conglomerate and indeed "crazy" style of architecture, and the popular demand for architectural hodge-podge seems to be demoralizing the architects themselves. It seems to be the general verdict of competent critics that the architecture of the Paris Exposition is strikingly less pure and dignified than that of the World's Fair at Chicago. It is fantastic, extravagant, wildly composite. Yet, doubtless, nine-tenths of those who visit the Exposition will admire it. This shows how little popular understanding there is nowadays of architecture as a fine art. We nod over it, we omit it, we neglect it, in the strange, disjointed fashion of our modern culture. How incongruous it seems that we should have so many really beautiful and well-chosen pictures and statues in our gaudy and slatternly modern houses, which a facetious critic has so well described as "Queen Anne in front and Mary Ann in the rear!" Alas! the Brown Chair fears that they are getting to be altogether Mary Ann, both front and rear. Amid all the gingerbread effects of our modern cities and towns, he longs for some return to the simple, dignified effects of the classic style in architecture. Even our churches — especially the smaller ones in the country —

are beginning to look like a combination of Chinese pagoda and decorated confectioner's cake! How infinitely less elevating and dignified in effect than the old white meeting-house on the hill, with its plain, heavenward-pointing spire! What must be the moral and spiritual effect of a church built on the plan of an Easter bonnet? The Brown Chair sadly suspects that the frippery of modern architecture is already having a demoralizing effect upon the sturdy piety bequeathed to us by our New England forefathers.

BROWN CHAIR.

PERSONALS

— Mrs. Dr. Bayliss and daughter, Mary Carroll Bayliss, will soon sail for Naples, to spend the summer in Europe.

— Syracuse University confers the degree of D. D., upon Rev. J. F. Haley, president of East Maine Conference Seminary.

— Rev. Thomas E. Chandler, pastor of First Church, Newport, R. I., was the chaplain of the State Legislature at its recent session in Newport.

— The Boston *Herald* says: "Comptroller Coler doesn't seem to be much disturbed by the accusations of dishonesty trumped up against him. That's one of the advantages of a clear conscience and a clean record."

— Prof. J. M. Van Vleck, of Wesleyan University, will spend two months in Holland, sailing on July 5 by the steamer "Bremen." He will be accompanied by his daughters, Misses Annie, Clara, and Jennie Van Vleck.

— Prof Ismar J. Peritz, of Syracuse University, is preparing for the press the article on Synagogue for the "Encyclopedia Biblica," edited by Canon Cheyne, of Oxford University. This will be one of the most important articles, containing probably ten pages of the great work. The Encyclopedia will contain also minor articles from his pen.

— Vernon B. Swett, secretary of the Boston Methodist Social Union, will receive the tender and prayerful sympathy of a large circle of friends in his great bereavement by the death of his wife, Olivia Hatfield, which occurred at his residence in Winthrop Highlands, June 14. Mrs. Swett was a graduate of Wellesley College, and, with her husband, a member of St. Mark's Church, Brookline. She was a woman of unusual ability and attractiveness.

— The Northern Christian Advocate of last week contains this pleasant personal reference: "The office force surprised Dr. Sawyer before his departure for the Thousand Islands, where he is to have charge of the Tabernacle services again this season, by crowding into the office one afternoon, and, after expressing their sorrow at the pleasant ties of office association so soon to be broken, they presented him with a substantial token of appreciation and regard."

— The spacious residence of Mr. and Mrs. A. Willard Case, of Highland Park, Conn., was the scene of a brilliant wedding, Thursday, June 7, when their second daughter, Laura Mabel, was united in marriage with Joseph N. Viot, a member of a prominent family in Toledo, Ohio. Rev. Julian S. Wadsworth, of Stafford Springs, was assisted in the ceremony by Rev. J. I. Bartholomew, of South Manchester. The bride is a granddaughter of the late Rev. Edwin S. Stanley, for many years an honored member of the New England Southern Conference. The groom is a grandson of Rev. Samuel White, for twenty-seven years the pastor of a Baptist church on Staten Island,

and an intimate friend of Adoniram Judson. Mr. and Mrs. Viot sailed from New York on the "Etruria," and will remain abroad all summer.

— For the third time Rev. Dr. Alfred Noon was this year called on to give the Memorial address in the town of Norfolk.

— Bishop Fitzgerald has been made secretary of the episcopal board, succeeding Bishop Andrews, who has held that office for a dozen years or more.

— Congressman J. P. Dolliver of Iowa is the son of Rev. J. J. Dolliver, of West Virginia Conference, and brother of Rev. R. H. Dolliver, of Rock River Conference.

— President F. E. Clark, of the Christian Endeavor Society, and his wife are attempting the journey across Siberia to London via the new Siberian railroad. They will be among the first to have crossed that vast country over the new railroad. Dr. Clark expects to reach London July 4.

— Rev. Lewis Wentworth, a superannuate of the East Maine Conference, residing for many years in Clinton, died at his home Thursday morning, June 14, at 11 o'clock. He was seriously ill but two hours. The funeral took place Sunday forenoon in the Clinton church. A suitable memoir will appear later.

— A great host of friends will give Bishop and Mrs. Hamilton a royal welcome in the reception which the Boston Methodist Social Union extends to them in Sleeper Hall on Wednesday evening, the 20th. No notice of the date of this reception was received up to the time of going to press last week. A full report of the event will appear in the next issue.

— We are gratified to learn that there is substantial improvement in the health of Rev. S. L. Baldwin, D. D., recording secretary of the Missionary Society. It is expected that he will soon go to a sanitarium for a few weeks, and then take a sea voyage, which always serves to restore him to vigorous health. The church at large will welcome this assurance of his early recovery with deep joy.

— Elsewhere we publish a report of the interesting anniversary exercises of Lasell Seminary, but no report can give proper credit to the Commencement address delivered by Rev. Dr. W. V. Kelley, editor of the *Methodist Review*, upon "Personality." This address, to be appreciated, must be heard or read. It was like all of Dr. Kelley's addresses — thoroughly thought through, and concise, luminous and classic in expression. On the power and especially the range of personality in spiritual aspirations and appropriations, Dr. Kelley spoke as we have heard Bishop Foster when at his best, on the same theme. Few are the men in our church who can handle great themes with such breadth and scope and with such exquisite literary finish.

— Bishop Thoburn writes from Christ's Hospital, Cincinnati, under date of June 11: "I am quoted in ZION'S HERALD of June 6 as saying that 'I have returned to this country a physical, and almost a mental wreck.' These words are the product of some reporter's brain. My health has been seriously impaired, but appetite has never been better and brain never clearer than at present. We go to Lake Bluff, Ill., on Thursday to spend the summer."

— The *Michigan Christian Advocate* of last week says: "Dr. Berry has called as temporary assistant at Epworth headquarters Rev. P. Ross Parrish of the Detroit Conference. The combining by the action of the General Conference of the office of secretary of the League and that of editor of the *Herald* in one person required the finding of a

competent aid. Dr. Berry has avoided the risk involved in taking an unknown and untried workman, and has laid hands on an old friend and well-tested penman."

— The employees of the Book Concern in Chicago recently presented Rev. Dr. H. C. Jennings, the senior agent, with a handsome watch.

— The late Stephen Crane, author and war correspondent, whose brilliant career has just ended at the early age of thirty years, was the son of the late Rev. Dr. J. T. Crane, of the New Jersey Conference.

— Rev. Dr. J. W. Butler, of Mexico, and his daughter, left on Wednesday, the 20th, on the "New England" from Boston for several weeks' visit in England, Ireland and Wales. They will visit the birthplace of Dr. William Butler and the scenes of his early life and ministry.

— Prof. Wilbur F. Steele, after another Sabbath year's Bible study at Oxford and Continental universities, sails from Liverpool on the "Etruria," June 23. July and half August will be spent with his father at Milton, where all correspondence should be addressed to him.

— Principal Charles C. Bragdon, of Lasell Seminary, Auburndale, has received the degree of LL. D. from his Alma Mater, Northwestern University, Evanston, Ill. Dr. and Mrs. Bragdon, with their daughter, Miss Belle, have gone to Pasadena, Cal., for a few weeks, to attend the wedding of their son, John Bragdon, June 26, who is connected with a large electric plant in Los Angeles.

— Bishop Hamilton will preach in First Church, Temple St., of which his brother, Rev. Franklin Hamilton, is pastor, Sunday morning, June 24, instead of at People's Temple as announced last week. He will preach in the Temple in the evening of that day at 7.15. An opportunity to greet the Bishop will be given at the close of the service. On Monday morning, June 25, Bishop Hamilton will address the Boston Preachers' Meeting — the last meeting until September.

— Rev. John Braden, D. D., president of Central Tennessee College, passed peacefully away from his home in Nashville, Tenn., June 10, at the age of 73. Born in New York of Scotch-Irish parentage, he graduated from Ohio Wesleyan University in 1853, and joined the Cincinnati Conference in 1854. At the close of the Civil War he went South to work among the freedmen, and became president of Central Tennessee College in 1869, which position he has held ever since. The upbuilding of this college was Dr. Braden's crowning work. More than six thousand students have come under his benign influence, and hundreds of graduates are working in varied fields — a blessing to the race.

BRIEFLETS

The germ of all true greatness is humility.

The *Presbyterian Journal* says: "It is reported that the committee on Revision is to convene at Saratoga in August."

Dr. Joseph Parker, of London, replied to a recent interviewer, who asked him where he stood theologically: "I am still standing with the Bible in my hand. The higher criticism has not cost me an hour's sleep. I welcome all enlightened and progressive criticism, science and helpful thought."

You will certainly enjoy your vacation more thoroughly if, before you go, you send a contribution to the Fresh Air Fund of the

Deaconess Home, 693 Massachusetts Ave., Boston.

Thank God for the sense of incompleteness; for out of it have sprung aspiration, endeavor, growth, and all the completeness possible to humanity.

In a recent letter Mr. Ira S. Locke, of Portland, Me., a lay delegate to the General Conference, writes: "It was a magnificent Conference, splendidly conducted from beginning to end. All our thoughtful, spiritual membership would be braced in their interest in Christ's cause and loyalty to Methodism could they have been present and witnessed the proceedings."

The safest way for a Christian to "keep in touch with the world" is to hold it at arms-length.

Keep up the enthusiasm of youth if you would do forceful work.

Our foreign religious exchanges state that the negotiations for union between the Primitive Methodists and Bible Christians have collapsed. The failure of the negotiations is attributed to the Primitive Methodists, who, by an overwhelming majority, have expressed themselves as not favorable to union with the Bible Christians.

There is a peculiar sacredness about the individual cross, from the fact that it cannot be exchanged for any other. Each one of us has a burden which is inalienably his own — something whose discipline is most wisely and necessarily adapted to his particular need.

Principal C. C. Bragdon writes: "I do not want the rich readers of ZION'S HERALD to forget the project that is on my heart for Pasadena, California — a college for women only, of the grade of Smith. Some man is going to put his name along side of Leland Stanford, Junior, by this half-million endowment, and I want the rich people of New England not to miss the chance."

We are not all responsible for the exercise of power; but no man is free from the obligation to use what faculty he has in the most effective way.

At the annual meeting of the New England Conference Bureau of Entertainment recently held, the following officers were elected: President, Rev. G. S. Chadbourne, D. D.; secretary and treasurer, Rev. T. Corwin Watkins, D. D.; auditor, A. B. F. Kinney. The place of the meeting of the next Conference will be decided at the semi-annual meeting in October.

Is it not strange that we, who could not muster courage to lay bare our souls before the eyes of men, view with comparative indifference and unconcern the knowledge that God's pure eye sees us always just as we are?

Rev. Dr. Johnston Myers, of Chicago, writing for the *Standard* (Baptist) of that city on, "Necessary Changes in Theological Statement," says: "The fundamental truths of the Gospel will remain unshaken, but our modes of expression and their relative importance will change. No protests can prevent this. Calvin, Edwards, or even such modern authorities as Hodge and Robinson, were not qualified to formulate statements of truth for the age in which we

live. They had no conception of what we now see and experience. Every generation has a right to express truth in its own terms and do its work after its own methods. As Baptists, we need a revision of our theological statements. The old theology is not equal in its forms of statement to the needs of the church at this hour."

If the statements concerning the present status of Andover Theological Seminary, which have been current in the public press of late, are justified by the facts in the case — which no one has yet questioned — then this institution presents an interesting and painful problem. Here is a seminary with a magnificent history — the seminary of Stuart, Phelps and Park, the "school of the prophets" from which have come the great preachers of the Congregational Church, having fine buildings and equipments and an endowment of \$2,000,000, but beggared of students. The New York *Times* says: "The existing situation is well-nigh desperate. Last fall only five men enrolled themselves at Andover, and the student body numbered but twenty-three. This pathetically minute band commanded the services of nine professors and three lecturers." It is not for us to diagnose the situation, but the ordinary observer must infer that the crisis is grave and humiliating.

PERIL OF OUR MISSIONARIES

THE church is naturally anxious to learn all that it is possible to know concerning our missionaries and mission property in the disturbed section of China. The cabled reports from day to day show the progress of the insurrection and the acts and temper of the "Boxers," and what the foreign Powers have done for the protection of foreigners. The region of the disturbance is Peking and vicinity, in North China. The "Boxers," whose titles indicate that they are devoted to "righteousness, peace and fists," are taking vengeance upon Christian converts and foreigners. They

with the "Boxers," have refused to attack, and disperse them.

The action of Russia, England, Germany, France, and the United States, though not so energetic as the exigency seems to demand, promises to save the lives of those who are in Peking. No recent correspondence has been received at the Mission Rooms in New York; but three cablegrams came to Secretary Leonard — one on Monday, June 11, from Davis and Gamewell, who are in Peking, stating that native Christians were being massacred and that the situation was critical, and asking that the dispatch be given to the government and the press; the second cablegram came from Tientsin, southeast of Peking, and stated that N. S. Hopkins, M. D., and Rev. James F. Hayner, of Tsun Hua, north of Tientsin and east of Peking, were "safe;" the third, received in response to the cablegram sent by Secretary Leonard asking for the safety of the missionaries, reads as follows: "Tsun Hua safely arrived here. Shantung is ordered to Chin Kiang. Peking in very dangerous state. Chinese army is quite uncertain."

The latter dispatch, in which it is evidently intended to convey the information that all the missionaries in Tsun Hua are safe in Tientsin, lifts the heavy cloud of

in 1895, and Miss Ella J. Glover. Miss Croucher is a graduate of Boston University, and after her college course was for some time engaged in missionary work



MISS ELLA J. GLOVER

In Boston, and finished her preparation for the foreign missionary work at Folts Institute at Herkimer, N. Y. Miss Ella J. Glover is a native of New Milford, Conn. She received her early education in the schools of Danbury and continued at Wesleyan Academy at Wilbraham, where she graduated in 1890. Miss Gertrude Gilman, whose home is in Springfield, Vt., was sent out in 1896, and is stationed at Peking. The W. F. M. S. missionaries in North China sent out by other Branches include: Rachel R. Benn, M. D., Mrs. C. M. Jewell, Miss Frances O. Wilson, Anna D. Gloss, M. D., Ida M. Stevenson, M. D., Mrs. M. L. Barrows, M. D., and Miss Mary E. Shockley.

The missionaries of the Parent Board in North China are as follows, not including



DR. TERRY STARTING OUT ON A TRIP INTO THE INTERIOR

sorrow and anxiety that has brooded over the officers and friends of the Woman's Foreign Missionary Society ever since the startling announcement was made in the daily press that Edna G. Terry, M. D., had been murdered by the "Boxers." The gravest apprehensions were felt for the safety of the other missionaries in that region, including three young women from New England — Misses Croucher, Glover, and Gilman. Tsun Hua is an interior town, located in a beautiful valley, surrounded on all sides by mountains. Work was opened there by the W. F. M. S. in 1885, through the efforts of Miss Clara M. Cushman. Two years later Dr. Edna G. Terry, a Boston woman, a graduate of Boston University School of Medicine, was sent thither, and has proved a most skillful and devoted worker — "true as steel" and "pure gold." She opened a hospital and dispensary and began the work of training nurses, and has made frequent trips into the country round about, during which she had abundant opportunity to exercise her medical knowledge. Her journey of twelve hundred miles in a Chinese cart was a heroic undertaking. It was expected that Dr. Terry would leave China about the middle of this month for a much-needed furlough at home.

The other missionaries from New England who were at Tsun Hua with Dr. Terry are Miss Miranda Croucher, of Boston, who was sent out by the New England Branch



MISS GERTRUDE GILMAN

those who are home on furloughs: F. Brown, Tientsin; F. D. Gamewell, Peking; W. T. Hobart, Tientsin; H. E. King, Peking; J. Victor Martin, Tientsin; G. W. Verity, Taian, Shantung; Miss Alice Terrell, Peking; G. R. Davis, Tientsin; J. F. Hayner, Tsun Hua; N. S. Hopkins, M. D., Tang Shan; G. D. N. Lowry, M. D., Peking; J. H. Pyke, Tientsin; W. F. Walker, Tientsin.



MISS MIRANDA CROUCHER

began their attacks on those Chinese who have abjured the ancient faiths of the empire, but are now manifesting their hostility toward all foreigners alike, not singling out the missionaries especially, but menacing all Europeans and Americans equally. There seems to be no doubt that the Empress, under the influence of the anti-foreign spirit, has encouraged the mobs. The Chinese troops, though not fraternizing

HIS COMING

"I will not leave you comfortless; I will come to you."

HARRIET E. BANNING.

Art thou comfortless, forsaken?
Never—while these words endure:
"I will come to you," beloved!
This the promise, ever sure.

He is coming, our Redeemer,
Coming ever to His own;
Wheresoe'er His people gather,
Where they "dwell apart"—alone.

Where they plod the dusty highway,
Where they throng the busy street,
Where they struggle in the darkness,
Where they nestle at His feet.

Coming in the mists of morning,
Coming in the midnight gloom,
Coming in the twilight shadows,
Coming to "the upper room."

Unseen, noiseless, still He cometh
Wheresoe'er we shut the door,
With His wondrous power to comfort,
With His "Peace!" forevermore.

Yes, He's coming, ever coming,
Wiping tears from longing eyes,
On the wings of faith and promise
Lifting souls to Paradise.

Newport, R. I.

MANY WIDOWS-- MANY LEPERS

In the self-revelation of Jesus Christ we meet with certain sayings which seem, almost unconsciously, to betray the attitude and outlook of His spirit. A simple phrase, uttered half-aside, discloses how His own thoughts are working. Some incidental sentence opens up a glimpse into the very heart of the Son of God. Thus, when He rebuked the men of Nazareth, in the synagogue where He had worshiped Sabbath by Sabbath since His childhood, our Lord let fall words which shed a strange light upon His own inner mind: "Many widows were in Israel, in the days of Elias . . . many lepers were in Israel, in the time of Eliseus." As Christ gazed backward across the centuries, Palestine appeared to Him, as it were, peopled with these two types of human misery—the most foully diseased, and the most bitterly bereft. What long vistas of suffering the words unfold—so many women pierced with the sword of immedicable sorrow, so many pariahs bearing in their bodies the curse of a living death. Yet how calmly Christ surveys that spectacle! He can bear to measure its dreadful meaning in the present as well as in the past. As General Gordon wrote: "We do not see any disturbance in our Lord's mind at the vast number of afflicted people who came to Him. It is said He had compassion on them; but there is no surprise mentioned at the existence of these ills."

The many widows and many lepers of Israel were living round about Him, uncleaned and uncomfited. And we must say of them all, "Behold, how He loved them." To us, the accumulated troubles of the world often present themselves as vast, cloudy masses, before which our sympathy grows blunted and dulled. But the love of Christ isolates each separate sufferer, and distinguishes every pang and counts up every tear. In His heart those many widows must have had their peculiar place. If tradition be trusted, His

mother was now herself a widow, and her Son had learned at home to weep with them that weep. He smiled on a widow's mite, and He branded with burning words the widows' oppressors, and once, at the gateway of Nain, He made a widow's heart to sing for joy. Among all the children whom Christ called and caressed, surely He must have said, with double tenderness, "Suffer the orphans to come unto Me."

And so, also, He who Himself took our sicknesses, was moved with special compassion for the misery of the leper. He laid His own hands on that loathsome and malignant disease, which we shudder even to imagine. Origen has kept record of this saying of the Good Physician: "For them that are sick, I was sick." How He must have longed to heal every human malady, and to wipe away tears from off all faces! Yet few facts in the Gospel appear more wonderful than Christ's silent restraint in the use of His power. Isaac Taylor has remarked how all our Lord's acts of mercy seem "done by the way," like the passing beneficences of One who may not tarry on the greater errand which He hastens to fulfill. In old time His prophets sat dumb and astonished before the onset of national calamity. But Christ sees in all this immense anguish nothing which disconcerts or contradicts the mission which, a moment earlier, He had been announcing—"to bind up the broken-hearted, to preach deliverance to the captives . . . to comfort all that mourn." And when He says quietly, "many widows, many lepers," He speaks with the accent of a Conqueror, who can afford to report "many casualties," because he discerns already that his warfare is accomplished and his victory complete.

For not a few thoughtful and sensitive minds today, the supreme moral problem appears to lie not so much in the remorse of the guilty as in the sorrows of the innocent. The New Testament shows us, indeed, how this is to mistake the real centre of gravity in the Gospel. We are redeemed, first and foremost, from our guilt and condemnation. Yet the same Passion of Almighty Love which retrieves and reverses human sin, avails also to justify human pain. No cheaper justification has been discovered. You may still sometimes hear the hoary argument of Job's comforters, that suffering must be counted as the proof and penalty of personal ill-doing. But the facts stubbornly refuse to come under such a theory. There is no breath of blame in our Lord's voice when He points to these many lepers, many widows, stricken, smitten of God and afflicted. They had never rejected the prophets, for unto none of them was a prophet sent. But their blighted lives bear witness that original grief enters into the world's great fabric as really as original sin. Christ Himself does not attempt to explain the sombre threads of suffering woven so thickly into the texture of human existence. He says, indeed, "an enemy hath done this," and then stops short, as though we could receive nothing further. And Scripture gives us only broken hints of some mysterious wreck and ruin in which the physical as well as the moral universe has had its share. But there exists no adequate philosophy of suffering.

Dr. Martineau did his utmost to palliate Mills' terrific indictment of the cruelty of nature. Preachers of a certain school are fond of dilating on the lessons of endurance and the blessed discipline of trial; whereas, alas! "no sight is so common as that of unsanctified sorrow and unchastening pain." But when you have said everything which can be said in these directions, the poignant mystery remains. In spite of all progress, "man that is born of a woman hath but a short time to live, and is full of misery." Neither philosophers nor theologians have discovered any final reason why. And at least we will never accept the cold platitudes, the shallow optimism, of those who can talk glibly about all things being ordered for the best, because their hearts have never experienced one real pang, nor their lives one crushing blow.

Sometimes when we seek to know these things, they grow too painful for us, and we can only turn away our thoughts from such intolerable questionings. The wards of a cancer hospital, for instance, are not places to brood in. Who can bear to realize how every single name in those lists of losses in South Africa must stab quivering hearts here at home? Which of us has courage to contemplate the awful misery of India, where God has shut the heavens, as He did in the days of Elias, until dusky myriads are dying of sheer hunger? The martyrdom of man, as Winwood Reade called it, is an agonizing, bewildering fact, "a vision to dizzy and appall." But our Lord faced it without quailing or faltering. His infinite compassion could bear to watch those multitudes "passing in sad procession from the cradle to the grave." He counted all the legions of the great army whose banners are inscribed "*Les Misérables*." Gently and tenderly He looked out on this poor earth,

"Where but to think is to be full of sorrow
And leaden-eyed despairs,"
and uttered His amplest of all beatitudes, "Blessed are they that mourn, for they shall be comforted." We may not peer into God's final secrets of reparation and consolation. "The world would not go on if God revealed all His secrets." But Christ discerned that which gave value to sorrow and sighing, and made them worth while in the end. He reckoned that as this earth would be morally poorer without its poverty, so it would be spiritually a more barren place without its tears. The Gospel has its own profound congruity with these dark, tormenting facts, which it does not attempt to explain. It bids us believe that there is an unfathomable necessity for the loss and misery and death which press upon humanity, because God Himself has stooped to them all. No one ever faced the inexplicable anguish of the world so calmly as the Man of Sorrows. And when we "turn from life's most perplexed and sorrowful contradictions, we are met from the eyes and brow of Him who was indeed acquainted with grief, by a look of solemn recognition, such as may pass between friends who have endured together some strange and secret sorrow, and are through it united in a bond which cannot be broken." His divine travail has embraced the suffering as well as the sin of the whole world. And our only peace

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and consolation root themselves in faith that as Christ sees of that travail, He can be satisfied.

"O Thou who seest what I cannot see,
Thou who didst love us all so long ago,
O Thou who knowest what I must not
know,
Remember all my hope, remember me."

— *British Weekly.*

CHRISTIAN OPTIMISM

REV. GEORGE A. COOKE.

THE literature of our times is strongly tinted with pessimism. This is true of the literature that comes from Germany, from France, and from England. It is also true of our American literature, though in a less degree. Much of the fiction and some of the poetry that is being read by the masses of the people has been written by men whose minds are darkened by doubt. From such sources we get a most dismal portrayal of human nature, and no means is revealed to improve the condition. The night is dark, and no star of hope directs the way to a brighter tomorrow. This is pessimism, simon pure. It is born of fatalism, and that without alloy. It has no vital faith in the Christian revelation. God is but a name, emptied of all moral content.

There is another kind of pessimism that is frequently found in the Christian Church. This comes from well-meaning people who deplore the spiritual dearth of the church. They can see nothing but worldliness and selfishness in their brethren, and consequently can entertain no joyful hope of the church's future. They become morose and sour; their testimony is given to complaining and fault-finding. They are usually good people, sincere and earnest. They should not be looked upon as the enemies of righteousness, but rather tenderly entreated and faithfully instructed as brothers in Christ.

These two forms of pessimism are quite distinct, but a clear distinction is not always made by those who refer to pessimism.

As there are two kinds of pessimism that should always be distinguished, so there are two kinds of optimism that should be distinguished. There is an un-Christian optimism, and there is a Christian optimism. Their difference should be understood in the interest of clearness.

The un-Christian optimism tries to keep bright and hopeful by "looking on the bright side of things." It would find mental relief from the sin, the wretchedness, and the crimes of humanity by ignoring them or denying them. Such an optimism have those who base their hopes of social and individual progress upon their fancies and their desires. Some rest under the pleasant delusion that by an inner law of necessity, progress and truth are certain to prevail. The Spencerian philosophy of evolution has not yet lost its spell over the Christian Church. Yet neither the facts of science nor the metaphysics of evolution can give us any real comfort. It is now openly admitted by the thorough-going advocates of evolution that its facts and its philosophy tell as strongly for degradation as for progress. This un-Christian optimism which prevails in many quarters and often finds expression in our pulpits and in our Chris-

tian literature, is not built on a firm foundation. It rests upon the clouds. We should not be misled by its glitter and show of promise.

Christian optimism looks "on the bright side of things," and also on the dark side. Its faith and hope are not in this side or that side, not in "things" at all, but in Him "who is over all, God blessed forever." It looks facts squarely in the face. It does not ignore or minimize human depravity, sin, and guilt. It does not close its eyes to the worldliness and selfishness so often manifested in the church. And yet with open eye for all the facts, it is full of hope, cheer, and courage. It keeps the open vision towards God, and believes that for every sin and distress there is cleansing and relief. Its confidence is not in man, nor in fate, nor in the law of evolution, but in Him who is able to make "all things new," and "to make all grace abound." It bases its hope in the Word of God, the eternal bed-rock of truth.

The Christian may be cheerful in the midst of trial and persecution, and joyfully hopeful of the final and sweeping triumph of the Redeemer's kingdom, because his faith is in the unchanging God whose promises are true and precious. Where sin abounds he is able to make grace much more abound. Paul was a true Christian optimist. He exhorts the church with these stirring words: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." May the Great Head of the church give to us a full assurance of His presence, a clear vision of His truth, and the all-conquering faith that works by love. We must have Christian optimism, with the emphasis on the *Christian*, if we are to face the doubt and sin of the twentieth century with the steady and confident tread of victory.

Winchendon, Mass.

TRAVELING EXPENSES OF THE BISHOPS

BISHOP C. C. McCABE.

I REMEMBER seeing a statement in ZION'S HERALD about extravagant traveling expenses of church officers. Here is the table for the Bishops that are effective: Bishop Merrill, for a year, \$416; Bishop Andrews, \$443.65; Bishop Warren, \$200 (out of the country half the year); Bishop Foss, \$295.79; Bishop Hurst, \$476.91; Bishop Ninde, \$419.55; Bishop Walden (out of the country, expenses paid by Missionary Society); Bishop Mallalieu, \$591; Bishop Fowler, \$262.96; Bishop Vincent, \$402.78; Bishop Fitzgerald, \$234.79; Bishop Joyce, \$350; Bishop Goodsell, \$670.66; Bishop Cranston (out of the country, expenses paid by Missionary Society); Bishop McCabe, \$258.19 (in Mexico two months; cost very little there to Missionary Society). Alden Speare secured for me a pass from Mr. Robinson, president of the Mexican Central, which took us all over their system. So that my total expenses for the year will not reach \$350.

On this we travelers visited about ten Conferences apiece. I showed my account to a commercial traveler. He laughed long and loud, and said, "The house for which I work allows me \$8 a

day for traveling expenses." My average expenses per year during the quadrennium were \$346.17.

LIFE TENURE OF THE EPISCOPACY

REV. T. B. NEELY, D. D.

[Below is the full text of the speech made by Dr. Neely when the above subject was under consideration, and which produced so profound an impression upon the General Conference.]

I WANT to here and now enter a protest against that phrase that has been repeated, "the life tenure of the episcopacy." There is no life tenure of the episcopacy. No man ever was definitely elected for a life term. Asbury himself admitted from time to time that he was at the mercy of the Conference; practically that the Conference could take him out of his position any time it wanted to do it. The General Conference did practically depose Dr. Coke from the episcopacy in this country as long as he was abroad, and said he should not come back to be a Bishop here unless he was invited by the General Conference or the Annual Conferences. That was a form of practical deposition. In 1844 the General Conference suspended Bishop Andrew on a mere resolution, showing the power of the General Conference, and the Southern brethren said the Conference deposed him, and it was admitted the Conference had the power to depose him. The great Bishop Harris said in my presence that the General Conference could remove a Bishop from office for malfeasance, unfeasance, or no feasance at all, without formal charges or formal trial or formal conviction, and simply upon a resolution of the General Conference.

I think it is a helpful thing to have these historic facts back of us today. The time may come when some man shall be elected to this honorable position who may prove himself unworthy of the position, and we can avoid a trial and the scandal of a trial simply by the passage of the resolution that shall take him out of his position, and send him back to his Annual Conference. A great many things have grown up by usage. Usage is never against law; usage is never against clear precedents of this character. People talk about usage who do not know the history of the church. I believe that every Bishop here is subject to the command of the General Conference when in session; that the General Conference can command under the constitution, limiting the duties and being limited by the terms of the constitution. And I want to put my protest here today against this phrase of life tenure. It never was in our law, and no Bishop ever was definitely elected for a life tenure, but they are all officers of the church. It is not a third order. You cannot take a man out of an order without formal trial and formal conviction, but you can take a man out of an office without any formal trial. I think this Conference ought to maintain its rights on this fundamental question.

I have tried to render service to my church as a pastor—as an author to some extent; I want now, I may never have a chance to say it again, to put myself on record as to the law of the church and as to the power of the General Conference. The Bishops never become greater than a General Conference. The General Conference is the church assembled; it has power, and it can do as it pleases in this particular, and there is no life tenure in law or in usage. We simply allow them to pass over from General Conference to General Conference, but this Conference could check any man, and some time it may be necessary to check some man, by a simple resolution, retiring him or deposing him from

the office of Bishop in the Methodist Episcopal Church. I trust this time will never come, but I think it is a safe thing for us to have the truth and to hold to the power that belongs to the General Conference, so that no man shall ever become so great because he is made a Bishop that he can do as he pleases, short of crime. He ought to be removable if he does wrong in administration; he ought to be removed if he cannot treat his brother pastors in a brotherly way; he ought to be removed if he ever becomes an autocrat; the power should be in this Conference, by a secret ballot, to lift that man out of the position which he holds.

WESLEY AND WITCHCRAFT

REV. S. HAMILTON DAY, D. D.

IN one of our church papers, recently, the following question was asked: "Was John Wesley a believer in witchcraft?" And this was the answer given: "It has been claimed by some writers that he was, but we are quite sure that the facts do not warrant the claim."

This is a surprising answer, and to be made by so bright and usually so correct a writer as this particular editor, is still more surprising. It tends to confirm an impression some of us have, that a large amount of knowledge of John Wesley has come to us second-hand, and, except possibly the tractate on "Christian Perfection," his works are relegated to the upper-shelf limbo of our libraries, and from thence rarely removed. The editor above alluded to referred his questioner for further information to Stevens' History of Methodism, but neither the fascinating pages of our Methodist Macaulay, nor any other compendia, furnish us with authoritative statement of Wesley's beliefs. The best source of accurate knowledge is Wesley himself, and the seven-volume edition of his works, issued by our Book Concern, is the one most accessible in this country. Yet even these volumes must be scanned with care, for he, like other wise men, sometimes changed his mind; but concerning whatever subject he declares himself upon, and nowhere expresses a contrary opinion later, we are forced to conclude his mind has not altered.

What, then, did John Wesley believe as to witchcraft?

Writing in his "Journal," in 1770, of a sad case of convulsions, he refers to the opinion of an aged physician who remarks that "formerly they would have said she was bewitched." To this Wesley indignantly adds: "And why should they not call it so now? Because the infidels have hooted witchcraft out of the world, and the complaisant Christians in large numbers have joined with them in the cry." And later in the same paragraph he refers to certain writers of the time "whose offensive manner of speaking concerning witchcraft must be extremely offensive to every sensible man, who cannot give up his Bible." Six years later he writes: "I cannot give up to all the Deists in Great Britain the existence of witchcraft till I give up the credit of all history sacred and profane." And still later in life he writes: "With my latest breath will I bear testimony against giving up to infidels one great proof of the invisible world; I mean, that of witchcraft and apparitions, confirmed by the testimony of all ages."

What, then, can my editorial friend out

West mean by affirming that "the facts do not warrant the claim" that Mr. Wesley believed in witchcraft? Such belief is a little surprising, in spite of the fact that there were other scholarly men of the time who still held to it; for his essay on "The Gradual Improvement of Natural Philosophy" indicates a judicial habit of mind open to new facts. His conclusion, however, in this same essay that "the doctrine concerning God and spirits" is a part of natural philosophy, and "in tracing this we can depend on neither reason nor experiment," logically led him to his attitude on witchcraft, and, as he himself phrases, "to stand in the good old paths," and thus forced him to cling to this delusion one hundred years after it had been broken in New England by the ghastly tragedy at Salem.

No man is in everything ahead of his age, and we gain nothing by a semi-deification of John Wesley. The final word of many subjects open today was not spoken by those who have preceded us. "We are not looking for men to stand up with Yesterday, but to stand up with Today." Let us rationally reverence the fathers, but not conclude that the world stopped with them. The sun has been rising higher ever since they passed away.

Greenville, Pa.

TWO WAYS TO TRUTH

REV. GEORGE R. GROSE.

THREE are two ways in which men today may receive a revelation from God. One is the Roman Catholic method. From an infallible Book men have handed out to them by an infallible Pope the truth concerning God which they are to believe. No man has the right of investigating for himself; he is simply to receive the declarations of the infallible Book as interpreted by the infallible Pope. But by no means all are Roman Catholics who insist upon men's converting themselves into receiving machines to be fed by some ecclesiastical dictator. This method, whether it is found in the Romish Church or the Presbyterian or the Methodist Episcopal Church, stultifies intelligence and makes of men machines, however pious they may be.

The other method is the method of Christ and of Paul. It is to put within every man the Christ-spirit and the Christ-life, and then by this inner illumination guide him into all the truth. Men are to learn the mind of the Master by being filled with the Spirit of the Master. And this was what Jesus meant when He said to His disciples who had been looking to Him for their religious teaching, "When He, the Spirit of truth, is come, He will guide you into all truth." With the Christ living within, there are vast stretches of spiritual truth open to us upon which we have never looked. The truths of Christ are not all comprehended, and if we may only have Christ-filled men think and investigate for themselves, determined only to find the mind of the Master, whether their findings conform to the Westminster Confession or the Thirty-nine Articles or not, then Christian truth is sure to conquer doubt and skepticism. But if men are told they must believe what their fathers believed, and receive without question the doses of religious

doctrine dealt out to them, then will doubt and unbelief become rampant, as in the Roman Catholic Church today. The first method finds Christ in His church only in the past, and rules Him out of the present and the future. The one is the way of ecclesiasticism and stagnation; the other is the way of life and growth. With an ever-growing personal revelation there will be a continual growth in Christian experience. The divine life within will unfold itself according to our human capacities. The ever-enlarging vision of truth and the ever-expanding life are for every follower of Jesus Christ.

Newton, Mass.

AN EARLY WILBUR FISK ITEM

HON. ALFRED S. ROE.

SOON after the death of the late Dr. John W. Merrill, of Concord, N. H., his son, Charles A. Merrill, of Worcester, Mass., made a careful examination of the papers left by the distinguished divine and educator. Among letters and data collected by Dr. Merrill, in his almost one hundred years of living, are scores of communications from the most eminent names in American Methodism, with unpublished items pertaining to them. This material the dutiful son is arranging in systematic order.

Among the interesting items, thus disclosed, is the evidence of the very first official step taken by Wilbur Fisk in his career of usefulness, going back of Holdich, who says (p. 51) the young man received his license to preach March 14, 1818, at a quarterly meeting conference of Lyndon Circuit; but the searches of Mr. Merrill reveal the very paper, recommending the future idol of Methodism to that same conference. It reads as follows:—

Whereas application has been made to us for a recommendation of our Br. Wilbur Fisk to the quarterly meeting conference, that he may receive license to preach—after having duly examined his qualifications and usefulness—we do most cheerfully recommend him as a proper person to be authorized to preach the Gospel.

Signed in behalf of the Society,

PHINEHAS PECK, L. E. and Class-leader.

Lyndon, March 1st, 1818.

Many to whom the history of Wesleyan's first president is ever entertaining, will read the foregoing with pleasure. The local elder who signed the paper was the very man under whose preaching the young law student and Brown University graduate was awakened, and was a preacher of many years' experience. He was one of the early fruits of the efforts of Lee and others in Connecticut where, in Stratford, the son of a Congregational deacon, he was born July 7, 1780. In 1801 he was received into the New England Conference and was known to its area from Cape Cod to northern Vermont. He died, April 19, 1836, in Watertown, N. Y.

Mr. Merrill, mindful of his own and his father's Alma Mater, has had this bit of history properly mounted and neatly framed, and presents it to the library of Wesleyan, seemingly to be one of its most precious treasures.

I should, in this connection, state that, with praiseworthy devotion, the Worcester son has prepared and, in the finest form of the printer's art, has printed a memoir

of his revered father. The frontispiece is an excellent portrait of the face so long and so favorably known by New England Methodists. The last time I saw it was when the New England Conference was in Worcester, and, leaning on the arm of his stalwart son, Dr. Merrill was walking out of Mechanic's Hall where he sat under Bishop Newman's last sermon. I do not write "heard," for the auricular avenue had long been dim; but in some way, I am sure, he profited from the words of the great preacher, and the latter must have felt the inspiration of the presence of that noble face which in its bearded grace might have served Flaxman as a model for Grecians old.

Into a volume of about forty pages Mr. Merrill has crowded the leading data of his father's life — a career so varied and useful that we cannot help wishing the story had been longer. As it is, however, we read it with ever-increasing admiration for the grand, good man departed and for the loyal son who so filially remembers him.

Worcester, Mass.

It comes to me more and more,
Each day as I pass along:
The love of the Father eternal
Is over us, tender and strong.

'Tis not alone in the sunshine
Our lives grow pure and true;
There is growth as well in the shadow,
And pain has a work to do.

A message comes in the heartache,
A whisper of love in the pain;
The pang we have fought and conquered
Tells the sweet story of gain.

So it comes to me more and more,
As I enter upon each new day:
The love of the Father eternal
Is over us, all the way.

—SUSIE P. ELDER, in *Examiner*.

OUR CHICAGO LETTER

"QUÆRERO."

THE sun goes down, but the sunset lingers in a symphony of color. The fire dies out, but the firelight lingers in the glow of reverie. The General Conference closes, with prayer and benediction, but its echo lingers in pulpit and book room, preachers' meeting and street car.

It was a great Conference! This statement is not patented. Others have made it. One here calls it an evolutionary, and not a revolutionary, Conference.

Bishop Merrill said, in the session of the preachers at their last meeting, that the most important thing the General Conference did was to adopt the revised constitution. He also said that he was not quite certain that the action in reference to the time limit did not necessitate the removal of the preacher after one year of service. No provision is made for the reappointment of a pastor, he declared, and the brethren laughed and applauded. In the judgment of our resident Bishop, the general superintendents were not treated disrespectfully, though a good deal was said about the life tenure, authority, etc., of the episcopacy.

* * *

Some of us in Chicago never attended very many General Conferences. Some things that we saw and heard surprised us, therefore. We understand that politics is eliminated from the councils and conferences of the church. It did seem as though there must have been just a few "star chamber" decisions and nominations. There was a perfect dovetail and tenon of motion and second, previous question and lie on the table, at times. If Dr. B — of

New York moved, some one of the high court seconded, etc. It may be that a few readers of ZION'S HERALD did not see the statement in the Chicago Tribune that "Dr. J. M. Buckley was in session." It rather seemed at times that the editor of the *Christian Advocate* was the whole Conference. And then, the presiding officer had such a tantalizing way of giving the floor to whom he would, regardless of seeing or hearing! At least it seemed so. So many things have been said and written, however, about the General Conference, that "Quærero" feels that he ought to apologize for suggesting more.

* * *

Dr. Buckley has more of Methodist history at command than all the rest of the Conference together; that, taken all in all, for spirit, addresses, bigness, quality, work, men, measures, place, etc., the General Conference of 1900 was splendidly notable.

Chicago admits that the East has a few good preachers. The preaching of which "Quærero" has heard the most said, however, was done by Drs. Potts, Huntington, Forbes, Handley, A. H. Tuttle and M. C. B. Mason. A learned Doctor in Garrett says that he considers Dr. A. H. Tuttle, of Newark, the best preacher in the Methodist Episcopal Church.

* * *

There is considerable disappointment here that Dr. P. H. Swift was not elected to some one of the General Conference offices. But why isn't a church better than any Conference office? Rock River Conference did not send Dr. W. A. Spencer as General Conference delegate, and Dr. Spencer is the only Rock River man re-elected to office. We congratulate him and the whole church!

* * *

At the annual meeting of the trustees of Northwestern University, held June 12, President Henry Wade Rogers presented his resignation, after holding the position for ten years. He is reported to have said that he was forced to this act because he did not have the co-operation of the trustees. An associated press dispatch sent from this city puts the matter as follows: "Mr. Rogers is a scholarly educator, but not a hustler, and he lacks the power to charm money out of the pockets of the rich. More than that, he took a prominent part many months ago in an anti-imperialist mass meeting, for which he has never been forgiven by the trustees. Since that time the latter have been more and more dissatisfied with his course, and his position he found no longer tenable." His successor has not been elected.

* * *

Dr. R. H. Pooley, of Court Street Church, Rockford, finds twenty things the General Conference did that deserve notice and commendation. He spoke of these in an admirable *résumé* paper read at the Preachers' Meeting the morning of the 4th.

Mr. J. B. Hobbs, a prominent layman of Grace Church, read a very conservative paper, the same morning, in which he suggested that we must give the changes a trial before we could speak, without reservation, of their worth. Mr. Hobbs has never favored a longer pastoral term than three years.

* * *

"Quærero" concludes from what he saw, and from what he has heard, that the point-of-order man in the General Conference is a nuisance; that the question-of-privilege man is his brother; that no great argument can be made in a time limit of ten minutes; that a book on voice instruction ought to be studied by every General Conference delegate; that there were very few good speakers on the floor; that Dr. Leonard always shouted himself hoarse; that Dr. Little could not yell; that Dr. Bristol defended consummately the member of his church who rules in the White House; that Dr. Cadman was the most "abundant" speaker at the anniversaries; that the lay delegates ought to study the Rules of Order; that the Arter amendment defeated the majority report on ¶248; that Dr. J. R. Day ought to be a Bishop; that the election of Dr. Carroll and Mr. Pye was wise and timely; that the men who declared all the Bishops effective, and voted to elect four additional, were "funny"; that Dr. Neely is entitled to an office, if hard and conscientious work obtains the inheritance; that Governor Pattison is a strong man in committee and on the Conference floor; that the election of Dr. Thirkield was altogether fitting; that the commercial work of the Conference was well done; that Dr. Spellmeyer is an incomparable chairman of arrangements; that

The beautiful new church at Austin, of which Dr. A. M. White is pastor, was recently dedicated. Its entire cost was about \$50,000. St. Paul's Church is soon to put \$40,000 into improvements. Several churches are raising and paying their debts.

The coming session of Rock River Conference will be in the Garfield Park Church.

Rev. L. A. Rockwell, pastor at West Pullman, loaned money to his brothers some years ago. It is reported that they have sold one mine for \$1,250,000. Pastor Rockwell has a quarter interest in this amount. He has not yet sent his Prince Albert to the poor colored preacher down South. It may go with the next offering. But he is to give \$20,000 to build a new church where he had his first appointment.

Some ministers about here are wondering how Drs. Swift and Brushingham happened to be the Chicago names of the ecumenical visitors. Will the one who knows please rise and explain?

The brief words of Hon. John Farson, president of the Methodist Social Union, at the closing hour of the General Conference, were pertinent, choice and beautiful.

* * *

"Quærero" welcomed the General Conference to our city. He speaks for Chicago Methodism, he believes, when he says, "Come again!"

THE FAMILY

VIA CRUCIS

The darkened day, the steep hill road,
The shoulders bent beneath the load,
With fainting strength, with blinded eyes
Tear-wet, that see no beckoning prize,
We tread the self-same path that He,
The Master, went through Galilee,
And up Judea's heights of palm,
But have no heart for lifted psalm.
Our via crucis looms so dread,
So droops in wo our thought; so fled
Are those bright hours when far away
Seemed lonely house and cloudy day.

For joy that shone before Him, He,
The Master, went to Calvary.
Dark o'er Him gloomed the firmament,
His failing limbs were weak and spent,
The cross on which His form should hang
In utter grief and bitter pang
He could not carry o'er that steep,
Another bore it. Deep on deep
Of anguish shook the Saviour's form,
He bowed Him to the hurtling storm,
But, in the joy before Him, He
Through all the wo sought Calvary.

Our roughest path that scars the feet,
Yet leads us home; our dark hours fleet,
And somewhere, ere we reach the last,
We'll know the pain and peril past.
No anguish but must pale and fade
In Calvary's gulf of midnight shade.
No loneliness of ours can be,
Like His, in dim Gethsemane,
And never cup our lips can press
Like His — He drank our lives to bless.
Our via crucis we must tread
With blinded eyes, yet lifted head,
For by that way, since God is true,
We reach the light; we win safe through
All stress and tempest till we come
To Christ and our dear loved at home.

— MARGARET E. SANGSTER, in *S. S. Times*.

Thoughts for the Thoughtful

It is unappreciation which makes the large part of the heaviness of life. — J. F. W. Ware.

"The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread
Where love ennobles all.
The world may sound no trumpets, ring no
bells —
The Book of Life the shining record tells."

Do what your hands find to do, but do not reach out and take what does not belong to you and which was never intended for you. — Anon.

Deny conscience, deny generosity, deny purity of heart, and you quench the eye in man's soul by which he sees God. — James Freeman Clarke.

"Never give unnecessary pain." The cricket is not the nightingale; why tell him so? Throw yourself into the mind of the cricket — the process is newer and more ingenious, and it is what charity commands. — Amiel.

Do not draw a line of separation between the house of God and the house of business. The counting-house and the shop may be as much the house of God as the holiest shrine where generations have knelt in prayer. — Rev. F. B. Meyer.

If we do not do the work we were meant to do, it will remain forever undone. In the annals of eternity there will be some

good lacking that we might have provided, some reward unbeknown that we might have had. — Anna Robertson Brown.

Deep streams run still; and why? Not because there are no obstructions, but because they altogether overflow those stones or rocks round which the shallow stream has to make its noisy way; it is the full life that saves us from the little, noisy troubles of life. — George S. Merriam.

We may overcome depression by duty. It is a blessed thing to have something to do. Some disaster overtakes us or a great sorrow swoops down on our spirit, and it seems as though life can have nothing in store that is desirable. But life still has its wants, it still has its humble duties, and we take them up almost mechanically at first, but before long we find that they are medicinal. Thank God for something to do! The depression of an active spirit frequently arises from enforced idleness. It was after John the Baptist was shut up in prison that he sent his disciples to say to Jesus, "Art thou He that should come, or do we look for another?" Jesus did not reproach the prophet of the wilderness for asking such a question. His forerunner had not lost his faith, but his active spirit was depressed by confinement within the black wall of the mountain fortress of Machaerus. — Advance.

God's end and the soul's good are attained, if the breaking up of the temporary desert home quickens the onward march; lip and heart attuned to the resolve, "Now we desire a better country, that is, an heavenly!" But for that trial you might have forgotten that the wilderness was not your final rest or portion. You might otherwise have permitted fond fibres of affection to root you to earth. You might have continued in the pursuit of tinted air-bubbles; like one of Bunyan's well-known characters in his dream, preferring feathers and dust to the beckoning angel and the gleaming crown, dimming your eye to "the Better Country." God has, in mercy, shut out the garish noon-tide, and lighted up His own fiery column with its own golden splendor. He has illuminated it with the words which you can turn, in all time to come, into a pilgrim chant — a "song of degrees," like one of those used by the Jews in going up to their greatest feast: "God is not ashamed to be called their God, for He hath prepared for them a city." Your affliction has brought heaven nearer. It has served to wean from the too alluring fascinations of the present. It has forged adamantine chains to link you to the unseen and eternal. — J. R. Macduff, D. D.

History tells of the servant whose master was sold into Algeria, and who sold himself and wandered years in the great desert in the mere hope of at last finding and freeing his lord; of the obscure man in the Eastern city who, misunderstood and unpopular, left a will stating that he had been poor and suffered for lack of water, and so had starved and slaved through life to build an aqueduct for his native town that the poor might not suffer as he had; of the soldier in the battle, wounded in cheek and mouth and dying of thirst, but who would not drink lest he should spoil the water for others, and so yielded up his life. But this capacity of sacrifice and sympathy is but the little in man answering to what is large in God. Here deep answers unto deep. The definition of the Divine One is, He remembers those in bonds, and it is more blessed to give than to receive; more blessed to feed the hungry than starving to be fed; more blessed to pour light on darkened misunderstanding than ignorant to be taught;

more blessed to open the path through the wilderness of doubt than wandering to be guided; more blessed to bring in the bewildered pilgrim than to be lost and rescued; more blessed to forgive than to be forgiven; to save than to be saved. — Newell Dwight Hillis, D. D.

To give a thing and take again
Is counted meanness among men;
To take away what once is given
Cannot then be the way of heaven.

But human hearts are crumbly stuff,
And never, never love enough,
Therefore God takes, and, with a smile,
Puts our best things away awhile.

Thereon some weep, some rave, some scorn,
Some wish they never had been born;
Some humble grow at last and still,
And then God gives them what they will.

— Selected.

LAW OF COMPENSATION

MRS. C. F. WILDER.

HAVE you read "King Lear?" Most of the high school scholars have read some of Shakespeare's plays, and the scholars in the grammar schools have read Charles and Mary Lamb's "Tales from Shakespeare." This last, a book of the plays of Shakespeare, is told in story fashion, and the tales are as bewitching stories as are found anywhere.

In the story of King Lear there are three daughters — two selfish and wicked, and one, Cordelia, loving, tender-hearted and kind to her old father. We all, at one time of our lives, believed in "poetic justice" — that is, believed the wicked were punished and the good rewarded; that the little boy who went fishing on Sunday at least fell into the water, that the good little boy who went to Sunday-school immediately got his reward, perhaps was invited to a picnic. In this story of King Lear all three girls seem to fare alike and die at about the same time. One reads the story and thinks Shakespeare made a mistake — that Cordelia ought to have lived longer so the world could have seen how she was rewarded for being good to her father.

The great trouble of this age is, everybody is looking for the reward. We all naturally want it. Everybody craves "appreciation;" but is that indicative of the highest type of character? Where does self-abnegation come in when we go about hungry for the praise of men? "The Son of Man came not to be ministered unto, but to minister."

The great trouble is, we all want to be ministered unto. The man who gives his thousands wants his reward in newspaper notoriety. The woman who leads in society wants her picture, her name, her gowns, her station, heralded far and wide. The minister in the pulpit, the teacher in the Sunday-school, the worker in the young people's societies, the scholar in the schools, all like something for a "reward of merit," all want to wear a medal, all want the world to encourage them on toward some conspicuous height. No one is willing to work quietly and unseen. Every one believes he is to "have a career." From one Bible class there have gone four young men who wore shoulder-straps at the beginning of their service in the regular army; and because these four obtained a deserved commission, there were hundreds who lost their patriotism

because, without the years of drill and study which these four had had, they, too, could not have "shoulder-straps."

In Cologne the story is told of a workman who was present at the consecration of the wonderful Cathedral. As he gazed upon it he was so overcome by its beauty and grandeur that he exclaimed aloud, in the midst of the service at the altar: "We never dreamed we were doing this!" The people thought he was crazy, and took him out and asked him what he meant by saying, "We never dreamed we were doing this!" "What have you ever done?" they asked. He looked across the street at the beautiful temple and exclaimed; "I mixed mortar for fifty-eight years! Hadn't mortar anything to do with the building of the Cathedral?"

Will it not be all one with the Master at last, whether we make stained-glass windows or mix mortar, if we do all our work well, both the seen and the unseen? The great Master-BUILDER has need of the workers; He gives the work, and, at the last, the reward. He understands all about the dreariness and weariness of the commonplace, but if we can only catch the purpose of our life, the vision helps to make beautiful the most tiresome drudgery ever given into mortal hands.

Here is where the law of compensation is found. Cordelia had the peace and sweet rest which comes from duty well done, which her two wicked sisters never knew. If one expects to see on the forehead of every Cain the brand of his punishment, or on the heads of God's saints the aureole, one is disappointed. It is only to those who are millionaires in the experiences of life that the vision of the brand or the aureole is given. Only to those who have the gift of seeing the inner life of other mortals is given the full meaning of the word "compensation." Yet even a young person, with but little experience in the world, if he has good sense and judgment, can look into the home life of the rich and poor about him, and find out that there is not one person with whom he would exchange places.

There is cause and effect in the law of compensation. What one sows that will he reap, good or evil. If one goes up like a rocket, it is only a question of time when he comes down in the same way—a stick, blackened, burnt. To be a steady, clear, bright star one must be made of stuff of which stars are made and not of rocket powder. But all the world is in a hurry to shine, forgetting it takes longer to make stars than it does to make sky-rockets.

If the world could only be content for a long time in being faithful in that which is least, what restfulness would follow! It really seems foolish to push and to be in such desperate strait to have merit known. Some, figuratively speaking, wear their certificates of merit and applications for position about their necks as blind men their placards, telling their needs and who they are. If what seems "great," "much," or "most," never comes, still be faithful. The cathedral could not have been built without the mortar. A great happiness comes with the thought that God alone knows which is "least," which "much," or "most."

It is worse than useless to fret at hardships. No mortal is exempt. To kick

against the pricks simply hurts the heels. He who has the inheritance of honest blood, good health, a free country, plenty of work, or he who has an inheritance to the heavenly country, to "eternal life"—which "now is"—has no reason to complain. He who, each morning, sees high ideals, and at night feels sure he has done his best to make them divinely real, is walking, unknown perhaps to himself, in Beulah Land.

Life is beautiful if we only look for beauty. If the pathway is hedged in or open country, there is beauty in the hedge-row or in open field. If the road is smooth or is rough, there is beauty in the plain or in the hill-climbing. If skies are blue or the rain falls, neither sunshine nor rain touches the joy which, like a fountain, bubbles up in the soul.

Which are we hunting for—compensations or disagreeables?

Manhattan, Kansas.

TO JUNE

March is a trumpet flower,
And April a crocus wild;
May is a harebell slender,
With clear blue eyes of a child;
July is the cup of a tulip,
Where the gold and crimson meet,
And August a tiger lily,
Tawny with passion and heat;
But June is the rose of the world,
Precious and glowing and sweet!

Fair is the flush of the dawning
Over the face of the sky;
Sweet is the tangle of music
From wild birds fluttering by;
Brilliant the glow of the sunset,
And graceful the bound of the deer;
Glad is the laugh of the children
Ringing like joybells clear;
But what can compare with thy beauty,
O red, red rose of the year?

— Mary E. Blake.

NOAH'S ARK

N. A. M. ROE.

NOAH HARKINS accumulated considerable property in youth and middle life, and when old age came he imagined everybody was trying to get it away from him. He withdrew from the church because he was invited to give to all the church benevolences. His sister Judith wrote that she would make him a short visit, and he wrote back that he was well enough and she'd better put it off a year; he supposed she was coming to induce him to make a will in her favor.

She did not receive the letter declining her visit, however, so one morning she appeared, walking up the dusty road and turning in at the lilac-bordered walk. Noah could not help being a little cordial to the sister he had not seen for years, especially when she seemed so glad to see him. The old housekeeper was glad to see her, too, for she knew how weazened the old man was becoming, not only physically, but spiritually.

At night, as the two old people sat on the porch, Noah said: "What did you come for, Judith?" He looked at her sharply from under brows that drew closer as he looked.

"What did I come for?" she repeated, in bewilderment. "Why, I came because I hadn't seen you for more than twelve

years, most thirteen now, and I knew you must be getting old, and"—

"You thought it was time I made a will. I thought so, I thought so."

"You thought I came after your money?" The sister was angry. "Let me tell you, Noah Harkins, you haven't a blessed thing—I won't say a blessed thing, for the Lord hain't blessed a thing you've got—p'raps the devil has"—then she laughed. "You'll find his blessing is always a curse. Howsomever, as I was sayin', you ain't got a thing that I'd take as a gift, and you needn't make no will on my account. The money is cramped, the house is close, you don't even let in God's air. I see that you are wrinkled and dried up inside as well as out, and everything belonging to you is ready to blow away in the first wind."

Noah sat with eyes contracting more and more as she went on. He was surprised to find some one who cared nothing for his possessions. A swift thought went through his mind that it might be possible there were other people who felt the same way.

"I'll take that back, Noah. I have always envied you the possession of the Ark. It was so comfortable, and we used to have such fun playing coach in it. Do you remember the time you made such a valiant rescue of me and the nine dolls made of pillows? We had a big saw-horse tied between the thills, and the lively beast started to run, and you leaned over the dasher and—leaned too far. You landed on your head, and the horse tipped over and thwacked the back of it!" She was wiping the tears as she laughed at the funny remembrance, and Noah was laughing, too.

"That carriage must be most a hundred years old."

"I guess 'tis. Mother always called it the Ark, for it was such a refuge for all the school children on a rainy day. They used to pile in several tiers high on the back seat, and in front just the same. Too bad Besom died—he belonged with it."

"Yes, I was sorry, and"—

"Wal I wasn't sorry then, for he was the most cantankerous, cont'ry, vicious old thing that I ever saw. Do you remember he bit off one of my long braids, and then mother made me have the other one cut off? You'd never think now that I once had hair to be proud of, would you?" and she smoothed the thin gray covering that lay on her head.

"What would you do with the Ark if you had it?"

"I wouldn't keep it shut up in the barn," she said, with a wag of her head.

"I s'pose you'd want Prince to go with it?"

"Of course. I shouldn't expect to haul it myself."

"He's pretty lively."

"He won't bite my head off. I fed him grass this mornin', an' he knows me. I'd rather have him than the liveliest saw-horse that would run away and kill us all," and she laughed again.

"I don' know's I can spare Prince."

"No, I didn't s'pose you could now; but when you get ready to die I hope you'll let me have the Ark and Prince."

"I'm good for twenty year yet."

"The Ark'll keep. I looked at them

spokes an' they're jest as sound as when father and mother was alive."

Judith stayed all summer, and she got still better acquainted with Prince. Noah took her out to drive every night wherever she wanted to go. Judith got into the habit of asking everybody they passed on the road if they didn't want to ride.

The second Sunday she said: "Noah, Father Ellis is so rheumatically he can't get to church any more, an' I do think folks as has a horse and kerridge should take him."

The housekeeper was called to care for her son's household, for his wife died and left three little children. So Judith made Noah's blueberry pies, and once she cut a man out of cookie dough and set it beside his plate, "just for old time's sake," she said; but afterwards she gave it to Bennie Dane, the cripple down the lane.

The summer was ended, and Noah was uneasy. He wondered what he should do when Judith went home.

"Judith, couldn't you stay another week?" he said, with such a pitiful look in his old eyes that Judith felt tears coming.

"Wal, I cakkated I'd stay right along when I come. I'd heard how you was dryin' up, and I says ter myself, I can't hev Noah die as he is. I've got ter do something to spread him out, an' it's time I was about it. What would mother say if she knew you'd stopped givin' to everything? An' she'd ask me what I let you do it for."

Noah swallowed twice, and then he said: "I'll spread out any way you say if you'll only stay."

He went out to look after Prince who had already been well attended to that morning, but Judith understood her stern brother, and never said a word about it to him.

Under Judith's influence, so mildly exerted that Noah never felt it sensibly, he gradually expanded, and before he died he made arrangements to give five thousand dollars to the missionary fund.

"Judith, I've made my will."

"Wal, that's a proper thing to do. I hope you've give Widder Haskins a hundred dollars so she can go to the Old Ladies' Home."

"No, I hain't!"

"I s'pose you forgot it, but you can add a postscript."

Later he said: "Judith, I've tore up that will, though I do say it cost me five dollars to git Lawyer Green to make it."

"Noah, I never lied to ye, an' if you'll set down on a piece of paper what you want done I'll see't it's done, an' you needn't pay no five dollars neither. That's a waste of money. Why, that would keep Prince in oats some time."

"Judith," said Noah, "I'm a gone goose this time, I guess. My prop'ty'll go to you as my nearest heir, but you wouldn't er got a cent if you hadn't ben so willin' ter do without it. I guess mother'll say I've left it in good hands, an' I guess I have. 'Twas that old Ark business that made me do it. Anybody that'll be satisfied with such a legacy ought ter have more." There was silence for a little. "Judith, I'm glad — you came — narrow — tight" — then he slept,

and at the last he whispered: "Judith — a blessing — from the — Lord."

Worcester, Mass.

IF ALL THE WINGS

If all the wings
And feathered things
Upon each woman's bonnet
Some windy day
Should fly away
And leave but ribbons on it,
More "sonsie" she
By far would be —
Like maid of old-time sonnet!

Soon birds once more
'Round every door
Would sing their morning matins;
In glad reprieve
Come every eve
In all their glist'ning satins —
Safe from annoy,
To trill their joy,
While each wee fledgling fattens.

Each sunny day,
In plumage gay,
A-toss on branches slender —
Their tilted lays
And psalms of praise
To God thanksgiving render,
For lives so sweet,
And wings so fleet,
And lullabies so tender!

Though man neglect,
May God protect!
To harm them — oh, what madness!
And what a dearth
Of joy and mirth —
Old Earth a-sob with sadness —
Without sweet notes
From feathered throats
To thrill the world to gladness!

—GRACE APPLETON, in *N. Y. Home Journal*.

WHY IN SUCH A HURRY?

IT is the general complaint that there is no time for a thousand good, wholesome, friendly things one would like to do. What has become of the time? Is there not as much of it as there once was? Is it a diminishing quantity, like Balzac's *peau de chagrin*? As far as we know, there is just as much time as there ever was or as there is ever likely to be. Time is adequate between sun and sun, but it is the human machine that in some way is at fault. It is the high pressure put upon it, the strain of a hundred and fifty pounds of steam where fifty or seventy-five would be normal.

It is not necessary to refer to grandmothers or great-grandmothers. They certainly worked harder than their descendants do, and had more leisure; but we should not be willing to return to their way of life. Many of their superfluities are our necessities. We have mental appetites and aptitudes they did not know. If they were healthier than we are because they lived in houses full of cracks, still we cannot do without our steam-heated dwellings. The chick cannot creep back into its shell and become an egg again. The developed being cannot assume the embryonic state. It is foolish and useless to inveigh against our time and what it has brought us, but we can sometimes think for ourselves. We can refuse to submit to injurious contagions. We can sometimes rule our minds with fearless independence. The world's car is pushed on by people who differ from their neighbors and refuse to be led by others.

Hurry never blessed anybody, never made any human being happy. It is leisure that brings delight, that tastes the honeyed time, and is competent to see

and hear and enjoy the good things God has bestowed upon His children. There is, if one may be allowed the expression, leisure in work, fulness of power that tunes and harmonizes the being in action, that makes labor only a larger and completer rest of all the faculties. But hurry is very different from this swing and rhythm of body and soul, rightly tuned to action . . . Hurry is ugly, anxious, hot, flustered. It has lost control of equilibrium, is out of the centre of gravity. Is there anything uglier than a crowd of people pushing, elbowing, crowding, scrambling their way into a street-car at the moment of departure? Is there anything more depressingly unlovely than women hustling about a bargain counter? The puffing and blowing, the redness and sweat of hurry, are always repulsive. We as Americans are keyed to a point that is absolutely painful. The walk in the street, the poise of the head, betray an inward flutter.

This fad of being in a hurry, of squandering the last spark of energy, is an eating evil that invades both men and women, even children. Perhaps immature youth suffers most from life at high pressure. Our little ones are too often overworked at school. They have no time to digest their food properly, no time to play. They soon grow to look old, pale, and pinched, if they were not born old.

Though modern life is complex, with pressure from all sides, much of the hurry that flusters people, makes them uninteresting and unbeautiful, is artificial. If a boy sees two or three persons running in the street, he begins to run also, not knowing why. On the same principle, people are in a hurry because others are. It is an insidious fashion, a means of impressing personal importance on the crowd. There is something distinguished in having nervous prostration from overwork. A great deal of the overwork of our day is avoidable, and ought to be condemned. There is no reason why a business man should belong to ten clubs or ruin his digestion by twenty public dinners a season. There is no valid reason why a rational woman should have five hundred names on her visiting list, belong to a number of charitable societies and several clubs, be active in her church, ride a bicycle, and manage an automobile.

The break-down, if it comes to such a one, is the result of vanity, social ambition, the desire to be always in the forefront of everything. Our excesses kill; it is not our best work, but our worst, that lays us low. The effort to spread ourselves out thin over great surfaces, in order to show more in the public eye, is a procedure inducing shallows that dry up the interior life. Concentration is the source of real work, whether great or small. To gain results that endure, we must deepen the stream of life, we must enrich the nature, not by a continual friction and rubbing of elbows in public places, but by tranquillity, self-communion — by a part of life given to God mirrored in mind and in nature, where we see His thoughts as images reflected in the infinite ocean of being, unruffled by extraneous objects. . . . "Why so hot, little man?" Emerson asked. It was a pertinent question. The little men are easily heated; the great men perform their labors tranquilly in the fulness of their strength. If we cut off a few superfluities, a few barren ambitions, a few vanities, we shall always have time enough and to spare for the best things. If we discriminate what is essential from what is non-essential, we can keep out of the mad rush and push of our age. God demands some space about us, some holy silence and calm. Jesus said not to go into the club and the market-place to meet the Spirit, but into the closet and shut the door.

Seldom now we find any one to call friend

who can give us half an hour, an hour, for close personal communion. The hostess, while she talks to us, keeps her eye on the door to see who is coming in next, to whom she can make the same gestures, the same genuflections, she has made to us. The host after ten minutes looks at his watch. His time is too valuable to waste on sentiment. These things make life external, dry, arid, artificial. We meet in crowds, but we do not get acquainted. The soul is hungry to be fed with real food—with affection, friendship, responsive interest, true sympathy.

But there is no time for these things, we are so hurried, so overworked. When we have arrived at this point it is time to stop short. The hungry mind should not injure itself by gorging what it cannot digest. Wisdom lies in clearly discriminating the things worth doing, the objects worth pursuing, from those which, though, perhaps, good for others, may not be good for us.—*Christian Register.*

BOYS AND GIRLS

NEARLY TEN

When a body comes to be nearly ten,
Ah! all sorts of troubles beset her then.
At least if the body happens to be
The eldest of all in the family,
Whose mother's at work the whole of the
day;
And I'm that body, I may as well say!

There isn't a baby in all our street
Who's nearly as pretty, or half as sweet
As our little Sally; but, oh, dear me!
It's strange how heavy that baby can be.
And Tommy's a wonderful boy, I know;
But sometimes that child does bother me
so.

It's "Hush-a-bye, baby," and off she goes;
But if I put her down, that baby knows.
And, as soon as she's really fast asleep,
Then down on the floor our Tommy will
creep.
And it's—"Don't wake baby, be quiet,
do!"
Or—"Tommy, you'll pull that cat's tail in
two."

But, perhaps, when a body's worn out
quite,
Her dear little mother will come in sight.
Then it's—"Polly, my pet, what should I
do?
If I hadn't a good little girl like you?"
And, somehow, a body feels glad just then
She's a grown-up girl of nearly ten!

—Cassell's Little Folks.

LEGEND OF THE DANDELION

GERTRUDE B. SHURTEFF.

ONCE upon a time, in a tiny green camp by the roadside, lived a soldier all alone. He had traveled a long way from a dark underground country, bent on seeing the world. The first thing he saw was a broad field, full of waving banners, and he thought, "What a beautiful place I have discovered!" and pitched his tent among the green grasses.

The raindrop elves saw how tired and dirty he was from his long journey northward, and soothed him with stories and refreshed him with a shower bath. Through the clouds came the sunbeam fairies, bringing him a handsome uniform of green and gold, and a quiver of golden arrows. Then the soldier was very happy and smiled out at passersby, cheering many a weary traveler with a glimpse of his sunny face.

By and by spring went away over the

hilltops, the birds had finished building their nests, and the butterflies and grasshoppers came to herald summer. Then the soldier began to feel tired, and knew he was growing old. His gay uniform had faded, and the golden arrows had turned to silver, and the wind brownies shot them far away. So the soldier crept down among the green grasses and his little camp was left empty. Everywhere his silver arrows fell there blossomed bright, golden flowers—"dandelions," the children called them.

Brookline, Mass.

BURYING THE HATCHET

ROB, with a box in his arms and a spade over his shoulder, had slipped quietly around the house and into the garden. He hoped Dot would not discover him until her unfortunate chicken, which lay in the box covered with roses and clover blossoms, was safely buried.

The chicken, during its brief life, had not been a source of unmixed joy to any one but Dot; for it was a motherless chick that she had found and brought into the house, and as soon as it was strong enough to run about it followed her everywhere with its ceaseless "Chirp! chirp!" in a way that was very inconvenient. It was constantly under foot, endangering its own neck and making people uncomfortable; but, as Dot's pet, it was tolerated by everybody but the cat. Tabby failed to see any reason for treating it with respect; and so one day she pounced upon it, and choked it out of existence.

Dot had covered her favorite with tears and flowers; and Rob, at his mother's suggestion, had tried to spare the small maiden the grief of witnessing the burial. But the attempt was vain. A shrill voice called, "Rob, what are you doing?" and in a moment Dot's inquisitive eyes were taking in the whole scene. Fortunately, she found it so interesting as to lighten in some degree its mournfulness.

"I'm glad you're making it in such a pretty place, Robby," she said. "I s'pose chick was a good deal in the way. Mother says so. And, anyway, she'd have been a big hen pretty soon; and that wouldn't have been so nice. But I'll never like Tabby again, not one bit!"

"Oh, see here now, Sis, Tabby didn't know any better!" said Rob, in good-natured expostulation. "She's only a cat, and she didn't understand that you'd made a pet of this particular bunch of feathers. Being cross at her won't bring chick back again. So you'd better bury the hatchet, and be friends."

"What would I bury a hatchet for?" asked Dot, more impressed by that strange advice than by her brother's reasoning.

Rob laughed.

"That means to stop quarreling—not to be angry any more. When Indians have been at war with each other and are ready to be friends, they bury a hatchet. That's a sign that they're willing to stop fighting."

"Do folks always stop fussing after the hatchet is buried?" asked Dot.

"Of course; that's what it means."

Dot watched the smoothing of the ground with thoughtful face, and walked back to the house by Rob's side in unusual silence.

The family had finished dinner when Fred, Rob's senior by two years, came to the door with a sharp call.

"Rob, where have you put the axe?"

"Nowhere. I haven't had it," answered Rob, promptly.

But the reply did not satisfy Fred. "Yes, you have. You must have had it if you'd only take the trouble to think. You're always carrying things off and forgetting where you put them. Come out and hunt it up!"

Fred was in a hurry, and decidedly impatient—and Rob's face flushed at the order.

"Hunt it up yourself, if you want it. I tell you I haven't had it, and I don't know anything about it."

"But you must have done something with it," persisted Fred; "for it isn't in the tool-house, and I know I left it there."

"You know a good many things that you aren't sure of," retorted Rob.

This sort of jarring was far from uncommon. Fred was inclined to be dictatorial on the ground of being the elder; and Rob was so determined not to be imposed upon that he was often irritating and disobliging by way of showing his independence.

"Boys!" interposed the mother's grieved, reproving voice. But anything more she might have said was drowned in a wall from Dot.

"It didn't do it! I tried, and it isn't true! Rob said, if you buried a hatchet, folks wouldn't quarrel any more. I couldn't find any hatchet. So I dragged the axe down, and buried it 'side of chick. And you boys fuss worse'n ever!"

The boys looked at each other with a shame-faced smile gradually displacing the flush of anger.

"Where did she put it?" asked Fred, in a tone that had lost its sharpness.

"I'll show you," Rob answered.

There was very little trouble in finding the missing implement, for Dot was not a success at digging. Then Fred met his brother's eyes and laughed.

"I'm afraid she didn't get it deep enough for a lasting peace. But I say, Rob, we might be a little better-tempered without hurting ourselves. I'll try it, if you will."

"Agreed," said Rob.

And, to this day, when clouds arise in the Lincoln household, some one is sure to ask, "Isn't it about time to drag the axe into the garden?" — KATE W. HAMILTON, in *Christian Uplook*.

—Little Lou: "Mah mammy wants ter know ef yo' got any stylish color-dyes." Drug Clerk: "What does she want it for?" Little Lou: "She done got the misery in her stummick, an' de doctor say she must diet; an' she say, if she had ter dye it, she want it some han'some color." — Judge.

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THE SUNDAY SCHOOL

Third Quarter Lesson I

SUNDAY, JULY 1, 1900.

MATTHEW 14: 22-33.

REV. W. O. HOLWAY, D. D., U. S. N.

JESUS WALKING ON THE SEA

I Preliminary

1. GOLDEN TEXT: *Of a truth thou art the Son of God.* —Matt. 14:33.

2. DATE: A. D. 29, in the spring, immediately after the last lesson.

3. PLACE: Sea of Galilee.

4. PARALLEL NARRATIVES: Mark 6:45-52; John 6:15-21.

5. HOME READINGS: *Monday* — Matt. 14:22-33. *Tuesday* — Mark 1:32-36. *Wednesday* — Luke 5:12-16. *Thursday* — Psa. 107:23-31. *Friday* — Mark 4:35-41. *Saturday* — Isa. 41:8-14. *Sunday* — Mark 6:45-52.

II Introductory

Having dismissed the multitude, our Lord retired to the solitude of a neighboring hill for prayer. Evening came on, and He was there alone. Meantime a storm arose in the night, and the disciples, out on the lake, grew exhausted at length in the vain effort to make headway with their oars against wind and wave. But just at the moment of their extremity, they discovered a human form — their Master's form — walking serenely on the raging waters which were as a pavement to His feet, and apparently intending to pass them by. In their sudden fright they took Him to be an apparition, and shrieked with fear; but at once His voice was heard, distinct and assuring, amid the wild uproar of the elements: "Be of good cheer; it is I; be not afraid."

Peter, warm-hearted and impulsive, asked leave to go out and meet his Lord on the waves. He was invited and went. So long as his eye was fixed on Jesus, it was as though he was treading unyielding rock; but as the winds howled and the billows foamed around him, and he thought of the yawning gulf beneath, he looked away from his Lord, and at once began to sink. His quick prayer-cry brought instant help from Jesus' hand, and a rebuke for his wavering faith. Together they climbed over the rail into the boat, and at once the wind fell, and in the light of the early dawn they found themselves at the haven to which they were going.

Never before had the disciples been so profoundly moved by the power of their Master. They had, seemingly, drawn no inferences from the miracle of the Loaves and the Fishes; if they had, they would not have been so "sore amazed"; but their minds were obtuse and stupid. Still, for the moment, "they [or those with them in the boat] were so awed that, approaching Him, they kneeled in lowliest reverence, and through Peter, ever their spokesman, paid Him homage in words rarely heard from human lips — 'Of a truth Thou art the Son of God.'"

III Expository

22. **Straightway** — as soon as the multitude had been fed. **Jesus constrained.** — Constraint implies disinclination. The disciples were naturally unwilling to leave Jesus at this juncture. They had caught the enthusiasm of the people; they had heard

the low murmur that "this is indeed the Prophet that should come into the world." They were keenly sensitive to the rising excitement which, if not checked, would have forced the kingship upon Jesus (John 6:14, 15). They wanted to stay, and our Lord, therefore, had to compel them to go. **Get into a ship** (R. V., "enter into the boat") — the boat in which they had come. **Go before him unto the other side.** — Mark says, "to Bethsaida;" John says "to Capernaum." Opinions are divided as to which Bethsaida is meant, or whether there was more than one.

23. **When he had sent the multitudes away** — like a polite host, dismissing His guests; performing the act gently but firmly. **Went up into a** (R. V., "the") **mountain to pray.** — The mountain was probably the one overlooking the scene of the miracle. He was not too tired to pray after the day's exhaustion. Perhaps prayer was to Him a needful spiritual solace after the materialistic excitements of the past hour. The Greek word used in this connection, says Morison, "is the fine generic term. He opened up heavenward His spirit, and let all that was within Him ascend, in a stream of inwardly-articulated aspiration, to His Father." **He was there alone** — alone, in communion with His Father. Says Whedon: "Jesus was praying while the ship was struggling with the billows. So the great Intercessor still lives while His church is tossing on the waves of time."

It was, we may reverently say, as if in this unwonted stir of popular excitement — not against Him, but in His favor — this nearness to a path of earthly greatness, instead of that which led onward to the cross, He saw something like a renewal of the temptation in the wilderness needing special communion with His Father, that He might once again resist and overcome it. And once again, therefore, He desired to pass through the conflict alone, as afterwards in Gethsemane, with no human eye to witness the temptation or the victory (Plumptre).

24. **In the midst of the sea** — and exposed to a strong and rising head wind. When Jesus went out to meet them, or find them, they were "twenty-five or thirty furlongs" from their starting point, according to John's account, that is, three or four miles. **Tossed with waves** (R. V., "distressed by the waves") — "writhing in throes of agony, as it were" (Cambridge Bible). Says Mark: "He saw them toiling in rowing." They were having a hard time of it, buffeting the waves of a squally, tempestuous sea. It is perilous and exhausting work to pull all night in an open boat against a head wind and sea. **The wind was contrary** — blowing from the west or northwest, probably, in case they were heading for the Galilean Bethsaida.

25. **Fourth watch** — between three and six in the early morning. Jesus went (R. V., "He came") unto them — just when they had reached the very end of their endurance. Notice that Jesus came Himself — did not send an angel, or speak the word that would lull the wind and calm the sea. **Walking upon the sea.** — The fact is attested by three Evangelists; the method is inexplicable. Miracles cannot profitably be reasoned about. Mark adds: "And would have passed by them," His purpose being to try their faith and provoke their prayer. Schaff speaks of this as "an anticipation of Christ's spiritual body, which manifested itself in the transfiguration, and became normal after the resurrection."

The disciples probably concluded, when the storm came on, that Jesus had made a mistake in ordering them to sail away across the lake while He remained behind. The event, however, rebuked this hasty judgment. Their experience, in this instance, was fitted to teach a lesson for life, not rashly to infer mismanagement or neg-

lect on Christ's part from temporary mishaps, but to have a firm faith in His wise and loving care, and to anticipate a happy issue out of all perplexities (Bruce).

26. **Saw him walking on the sea** — the thing which of all others would seem in their eyes impossible. **It is a spirit** (R. V., "an apparition") — "an unreal appearance of a real person" (Schaff). They had no expectation that their Lord would come. There was something unearthly, weirdlike, in that well-remembered form walking so calmly where any other mortal form would have sunk instantly from sight. **Cried out** — shrieked with fear. The unlocked-for good was turned into evil. "What to faith would have been a source of intense joy, became, through unbelief, only a new cause of alarm" (Bruce).

Their fears were highest when their Deliverer and deliverance were nearest; God may be coming with salvation and deliverance for His people when they for the present cannot discern it (Burkitt).

27. **Straightway Jesus spake.** — His familiar voice was needed to dissipate their notion that it was only the "apparition," and not the real presence, of their Lord. **Be of good cheer** — have courage, calm your fears. **It is I.** — "There is something in those three little words, 'It is I,' which surpasses the power of language to express. Here they were in the midst of a raging sea, their little bark the sport of the elements, and with just enough of light to deservy an object on the waters which only aggravated their fears. But Jesus deems it enough to dispel all apprehension to let them know He was there" (Pocket Commentary).

28. **Peter answered** — with his usual readiness and impetuosity. Matthew alone relates this episode. **Lord, if it be thou** — seeing that it is really Thou. **Bid me come unto thee.** — Bruce calls this request

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"Indeed I suffered sadly:
Pain followed eating all the time,
And food digested badly.
Now I am cured; would you be well?
Seek here—these lines the secret tell."

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"not faith, but simple rashness; the rebound of an impetuous, headlong nature from one extreme, of utter despair, to the opposite extreme, of extravagant, reckless joy."

29. He said, Come. — Jesus was willing for Peter to make the experiment, and discover for himself his weakness. Says Whedon: "Our Lord did not quite say, 'Come to Me,' but 'Come;' and Peter did come, but not quite to Jesus. Jesus came to Him." **Walked on the water.** — So long as his faith sustained him, Peter really performed the miracle.

30, 31. When he saw the wind boisterous (R. V. omits "boisterous"). — The moment he looked away from Jesus and around at the tumult of the elements and the yawning sea, his faith was changed to fear. **Beginning to sink.** — Says Trench: "He who thought to make a show openly of his greater courage before all the other disciples must now, in the presence of them all, confess his terror and reveal the weakness, as he had thought to display the strength, of his faith. In his peril his swimmer's art profits him nothing; for there is no mingling of nature and grace in this way." **Lord, save me!** — a prayer brief yet full, the cry of a drowning man. **Immediately.** — None so quick as Jesus to heed the call of distress. **Jesus stretched forth his hand.** — "When I said My foot slippeth, thy mercy, O Lord, held me up" (Psa. 94:18). **Caught him** (R. V., "took hold of him"). — Says Hanna: "It was not Peter's laying hold of Christ, it was Christ laying hold of him, that bore him up." **O thou of little faith.** — It takes an emergency like this to show how little our faith is, and thereby to humble us. **Wherefore didst thou doubt?** — Says Jacobus: "Christ does not find fault with him for coming, but for doubting. So the Saviour never complains of our confidence, but of our diligence."

32, 33. When they were come into the ship (R. V., "boat"). — John says: "They willingly received him." **The wind ceased** — lulled. Two things happened simultaneously with the arrival of Jesus on board — the calming of the wind, and their arrival at their haven (see John 6:21), both of which facts, taken in connection with the disciples' emotions, seem to indicate further miraculous interposition. **They that were in the ship** — others, perhaps, besides the disciples. **Worshiped him** — with the usual Oriental prostration. **Thou art the Son of God.** — These confessors felt that Jesus was "God's Son," the Messiah, not reaching up, of course, to our conception of the deity of Christ. Demons had borne involuntary testimony to the divine Sonship of our Lord; Nathanael had acknowledged it; but here outsiders declare it — the clearest proof of the genuineness and impressiveness of these miracles. Mark says of the disciples: "They were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves for their heart was hardened."

IV Inferential

1. Jesus is willing to be King — is King — but His kingdom is not of this world.

2. Jesus always knows what is best for us, though we sometimes differ decidedly from Him in this.

3. Communion with the Father was so precious to our Lord that He forgot bodily fatigue and denied Himself sleep that He might enjoy it.

4. Obedience to Christ may lead us sometimes into danger, but we find Him then "a present help in trouble."

5. "It is no uncommon thing even now

for those who profess they know Christ to be so utterly perplexed when trouble comes upon them, as to regard even Christianity itself as something visionary."

6. We are often left to battle with difficulties to the point of exhaustion and despair, while over us all the while is a sleepless Eye, and toward us, in some unexpected way, over the waves of trouble cometh our Help.

7. Conceit and presumption bring us often to humiliating failures.

8. There can be no storm where Jesus is; and He is the true haven for our souls.

IV Illustrative

1. We can scarcely doubt that in after years that moment came back to their recollection, invested for them, as it has since been for the church at large, with something of a symbolic character. Often the sky became dark, and the waves of a troublesome world were rough, and the blasts of persecution beat on them, and the ark of Christ's church was tossed on the waters, and they were wearied and spent with rowing. They thought themselves abandoned; and then, in the dim twilight, they would see or feel once again the tokens of His presence. He was coming to them through the storm. "Be of good cheer," became the watchword of their lives (Ellicott).

2. Thwartings and hindrances are not intended to check our progress, but to put more strength into our life. Botanists tell us that the fruits on a tree are arrested growths. They would naturally develop into new twigs and branches, but the progress is checked in some way, and the growths are stunted. Yet the tree does not allow them to be failures; it turns its thwarted developments into something even better than its first hopes. So it may be with thwarted hopes and plans in human life: they may become rich fruits in the character. That is what the grace of God is ready to make of them. There is no messenger of Satan that may not be transformed into a minister of blessing (J. R. Miller).

"SAVE THE REMNANT!"

REV. JOHN W. ELTHOLTZ.

SAVE the remnant." St. Patrick heard that, and he betook himself to Ireland. Ansgar heard it, and devoted his life to Scandinavia. Columba answers the call and gives himself to Scotland. Livingstone and Taylor answer it, and make Africa their field of labor. Dame Ursula hears it, and she opens up her home to the ragged street singer. Lincoln, in obeisance to that call, gives the Negro free air to breathe and a free earth upon which to live.

Sin does not neglect the remnant. As long as there is a picture on the wall, a carpet on the floor, a chair in the parlor, a table in the dining-room, a dish in the cupboard, a garment in the closet, a ring on the finger — not as long as there is a hopeful mother or a happy child in a home will sin neglect that home.

In our present-day, hand-to-hand American civilization, there is a remnant which the church sometimes forgets. It is they who, having "no leisure to grow wise," cast unwise ballots; and they who, having "no shelter to grow ripe," join hands in the many unpremeditated designs against the bulwarks of social life. Despite the cry of the economists concerning overproduction, the day never dawned upon our world when every foot was shod, everybody clothed, and every hunger assuaged. There is no religion but the religion of Christ which has enough hope in it to fill every heart. But where that religion comes, there hungry-mouthed starvation is fed,

nakedness is clothed, widows lock arms with hope, orphans are comforted, joy is heard in the uppermost garret of want and in the lowest cellar of poverty. Christ came to save the remnant.

Oconto, Wis.

Jesus Christ for the Aged

JESUS CHRIST either is, or He is not. If He is not, then there is nothing more to be said. But if He is, then set aside every one else, and practise His presence with you, and your presence with Him. Imagine Christ. Make pictures by that splendid talent that God has given you for the very purpose of making pictures to yourself of Christ. Make pictures to yourself of your meeting with Christ immediately after death. Forefancy your deathbed, said Samuel Rutherford. Do you ever forefancy yours? It was the forefancying of his deathbed that was the conversion and salvation of that old man to whom Rutherford sent the letter. Do you ever forefancy your first meeting with Christ and you alone? How do you think He will look? How and where will you look? Rehearse the scene, and have your part ready.

It is to the old, alone, be it clearly understood, that these things are spoken. The young, and the middle-aged, and those who are busy with other things than preparing to meet with Christ, and with other books than the above — they have plenty of time. But neither you nor I. Let us, at any rate, be up and doing. Santa Teresa felt a thrill go through her every time the clock struck on the mantelpiece. The same thrill, as she had been told, that all earthly brides feel each time their slow clock strikes. "An hour nearer seeing Him!" she exclaimed, and clapped her hands. Up, all you old people, and be like her! Up, and make yourselves ready! Up, and abolish death! Up, out of your bondage all your days through fear of death! Up, and practice dying in the Lord, till you take the prize! Up, and read Paul without ceasing, and pray without ceasing, till you also shall stand on tiptoe with expectation and with full assurance of faith. Yes, up, till you also shall salute His sudden coming, and shall exclaim: "Even so, come quickly, Lord Jesus!" — Dr. Alexander Whyte.

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OUR BOOK TABLE

A Critical History of the Evolution of Trinitarianism, and its Outcome in the New Theology. By Levi Leonard Paine, Waldo Professor of Ecclesiastical History in Bangor Theological Seminary. Houghton, Mifflin & Co.: Boston. Price, \$2.

This is a profound book, written by a master in one of our theological schools — the result of thirty years of continuous and critical study and meditation. It demands a more careful examination and presentation than we are able to give it. It is a book for theological students, and will take high rank with them. The book is the outgrowth of three papers prepared for the *New World* on "Athanasianism," "Pseudo-Athanasian Augustinianism," and "New England Trinitarianism," in which it was asserted that the latter was "Augustinian rather than Athanasian." Of his purpose Dr. Paine frankly says — and his pages abundantly confirm his assertions — "My object has been throughout to give the results of an unbiased historical and critical study of the subject. My aim has been first to ascertain the exact historical truth concerning the most important chapter of Christian theological thought, and next to state all the facts thus gained with the utmost candor, sincerity, freedom."

My Mother's Journal. A Young Lady's Diary of Five Years Spent in Manila, Macao, and the Cape of Good Hope. From 1829-1834. Edited by Katharine Hillard. George H. Ellis: Boston. Price, \$2.

This is an exceedingly interesting and informative volume. The writer of this journal, when twenty years of age, was transferred from the city of Salem to China at a time when it took four to five months to reach the Flowery Kingdom, and when nearly a year must elapse before a reply could be received from a letter sent from China to the United States. The charm of the journal is found in the unstudied frankness with which the writer's impression of new and strange things, persons and events are recorded, and the revelation of her own life amid the new and peculiar scenes. Here is an extract from her journal: "Aug. 1, Sunday. — Went to Dr. Morrison's this morning; communion day there. How sincerely I wished that I could partake with them! but I do not know at present what would be necessary or how to join. But I mean to think more of it, and to inquire, for I do most seriously think it the duty of every one, and a privilege, too, it raises such holy feelings. I left the church feeling melancholy that I could not be a partaker." A thousand pities that such a pure-minded Christian soul should not have been welcomed to the Lord's table! May 20, she writes: "True religion is, I think, deep, silent, spreading a mildness, contentment and cheerfulness over all actions, subduing our temper, correcting our evil passions and propensities, the still small voice growing with our growth and strengthening with our strength. I do not think we are to give up the pleasures of life, but only to enjoy them with moderation." Her descriptions of the country, people, customs, etc., are written in very attractive style.

The Farringsons. By Ellen Thorneycroft Fowler. D. Appleton & Company: New York. Price, \$1.50.

To the admirers of "Concerning Isabel Carnaby" and "A Double Thread" this book will prove a disappointment. There is a hackneyed plot, with very little action, and a great deal of conversation mostly upon religious subjects. But for a certain frankness of expression, one would assign the book to the Sunday-school library. The scene of the story is Sedgehill, England, in the iron district. The heroine is Elizabeth Farringdon, the adopted daughter of the sole remaining head of the great Osierfield Works. The hero is Christopher, the adopted son of the manager of the works.

They grow up together, and have many long discussions upon life and religion. These two people are so finely drawn and their characters so clearly portrayed, that one comes to know them like old friends. When the struggles of life begin, we know exactly how each will meet them. Later in life they drift apart. Miss Farringdon dies, and Elizabeth goes to London to realize a long-cherished dream, and becomes a great artist. How Christopher is finally discovered to be the nephew of Miss Farringdon and the missing heir to the property, and how he is drawn back from the gates of death by the discovery of Elizabeth's love for him, brings the book to a happy conclusion.

Evolution and Theology, and Other Essays. By Otto Pfleiderer, D. D., Professor of Theology at the University of Berlin. Edited by Orello Cone. The Macmillan Co.: New York. Price, \$2.

The distinguished editor of this great theologian's works says: "In collecting and publishing these essays, with the permission of the distinguished author, the editor has been actuated by a desire to place in a convenient form before English readers some of the occasional writings of one of the foremost theologians and scholars of this country." More need not be done than to give the subjects treated. They are: "Evolution and Theology," "Theology and Historical Science," "Luther as the Founder of Protestant Civilization," "The Essence of Christianity," "The Notion and Problem of the Philosophy of Religion," "The Task of Scientific Theology for the Church of the Present," "Jesus' Foreknowledge of His Sufferings and Death," "The National Traits of the German as Seen in his Religion," "Is Morality without Religion Possible or Desirable?" "Free from Rome."

William Watson Andrews. A Religious Biography, with Extracts from his Letters and Other Writings. Prepared by his Brother, Samuel J. Andrews, author of "The Life of Our Lord upon the Earth." G. P. Putnam's Sons: New York.

This is a wholesome, instructive, and in many parts inspiring biography. The life here, so well told, began in 1810 at Windham, Conn. Mr. Andrews entered Yale College in 1828, was a classmate of Noah Porter, and was ordained as pastor of the Congregational Church in Kent, Conn., in 1834. He was a thoughtful and impassioned speaker, grasping the essentials of truth with great force and power. Forty years of his mature life he gave to evangelistic work.

Bach. By C. F. Abdy Williams. With Illustrations and Portraits. E. P. Dutton & Co.: New York. Price, \$1.25.

This is another in the excellent series of the "Master Musicians," edited by Frederick J. Crowest, which have been noticed at length in our Book Table. Bach was one of a numerous family of musicians. Of no other composer can it be said that his forefathers, contemporaries relations and descendants, were all distinguished musicians. This biography is based on that written by the two sons of the deceased, prepared four years after his death.

The Healing of the Nations. A Treatise on Medical Missions, Statement and Appeal. By J. Rutter Williamson, Traveling Secretary Student Volunteer Movement. Student Volunteer Movement for Foreign Missions: New York. Price, 40 cents.

This is a much-needed book, and strongly presents a feature of our most successful missionary work of which too little is generally known. We heartily commend the volume to all interested in the world's evangelization.

Talks to Probationers. By Wilbur F. Sheridan. Curts & Jennings: Cincinnati. Price, 25 cents.

This successful minister has prepared out of his experience an excellent hand-book for probationers. But it is not by any means confined to them. The short chapters in the book will be helpful reading for all. They are: "The Apostolic Church,"

"The Eclipse of the Church," "The Rise of the Roman Catholic Church," "The Protestant Reformation," "The Beginning of Methodism," "Heroic Times of American Methodism," "Battle Flags of the Church," "The Picket-lines of Methodism," "How Methodists are Governed."

The Integrity of Christian Science. By Mrs. A. D. T. Whitney. Houghton, Mifflin & Co.: Boston. Price, \$1.

Those who have read after Mrs. Whitney for so many years and been so greatly profited thereby, will not be misled by the title which she has selected for this volume. Indeed, her prefatory words fully explain what she has done. She says: "In the following consideration of a subject in which much that is sure is involved with much that is certainly open to serious question, it is very likely that some of the reasonings may be met by those of the special faith discussed, with, 'Why, that is Christian Science.' It is precisely in the hope that a reality of Christian Science may appear which shall be sufficient of itself to repudiate any dangerous admixture of error that the study has been attempted."

A Woman's Paris. Small, Maynard & Company: Boston. Price, \$1.25.

To a woman intending to visit Paris either during the Exposition or later, this little book will prove invaluable. The author has given such explicit directions as to what a lady may or may not do, where she may go unattended, the best streets to shop in, that one would feel a sense of absolute safety with this book in one's luggage. There is also the usual information for sight-seers, and a chapter on the money system. The closing chapters deal with the Exposition, and there are tables giving the normal cost of living, in sharp contrast to the scale of prices which has been adopted for maintenance during the Fair.

The Man and His Message. Address. By Henry M. Booth, D. D., LL. D., First President of Auburn Seminary and Professor of Practical Theology 1893-1899. Fleming H. Revell Company: Chicago. Price, 75 cents.

A son has gathered into this volume seven of the most marked and able addresses of his father. They are as pertinent and vigorous as if delivered yesterday.

Magazines

— The June Magazine of Art presents, as a frontispiece, "The Shrine of Eros," from the painting by St. George Hare, of whom A. L. Baldry gives an interesting biographical sketch, with several illustrations of his work, under the general topic, "Our Rising Artists." The editor has a first paper upon "The Royal Academy," with four beautiful reproductions. W. Roberts tells us about "Medals Awarded to Artists," using the Alma-Tadema collection by way of illustration. In a pleasing way David S. Meldrum sets forth "Mr. Frank Laing's Etchings of Edinburgh;" and the "Early Venetians" are "newly considered" by Henri Frantz. The June issue of this art monthly more than maintains its usual high standard. (Cassell & Co., Limited: 7 and 9 West 18th St., New York.)

— The June issue of the Photo Era, which rounds out the second year of a successful existence, is one of the best num-

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bers that has appeared. The frontispiece, entitled "Katherine," is a beautiful example of high-class portraiture in photography, by C. Yarnall Abbott, of Philadelphia, Daniel F. Gay writes interestingly on "Portraiture by Flash-light," and Edward W. Newcomb on "Higher Ideals." The editorial comment on "True American School in Photography" defines the boundary lines of a new epoch in the progress of photography in America. The increased size of the June issue indicates prosperity and success. (Photo Era: Wentworth Building, Dewey Square, Boston.)

— *Werner's Magazine* for June devotes the greater part of the number to a profusely illustrated article upon "Expression in the South" — what is done in literature, elocution, vocal music, and physical culture. The departments of "Recitation and Declamation," "Entertainments," and "Current Thought," are well filled. A portrait of "Lorna Doone," from the painting by W. Wontner, appears on the cover. (Edgar S. Werner Publishing and Supply Co.: 43 East 19th St., New York.)

— In the May *Land of Sunshine* there is a lavishly illustrated article upon Burbank's Indian portraits entitled, "Painting the First Americans." Other papers of interest are: "Capt. Lewis' Tomb," "Birds of Southern California," "In Western Letters," "Fog Bows," "The Land We Love," "The Story of Cyrus Hawk." Send for a copy of this well-edited magazine of California and the West. (Land of Sunshine Publishing Co.: Los Angeles, Cal.)

— In the June *St. Nicholas* Christian Brinton tells the young folks about Rembrandt's painting of "The Little Unknown," which is given as the frontispiece. "The House-Boat on the Sands" is a pilot boat that went ashore on the beach at Nantasket in the great storm of Nov. 26, 1898, in which the steamer "Portland" went to the bottom of the sea. The wreck has been fitted up as a house, and partly furnished with nautical and other relics. "In South Africa," which only touches incidentally on the Boer-British war, is a timely paper by Klyda Richardson Steege. William A. Eddy, the kite-flyer, describes "A Camera in Mid-Air." There is a ballad by Laura E. Richards, fairy stories, seasonable comments in "Nature and Science," and the usual rich abundance of pictures. (Century Company: New York.)

— *Harper's* for June provides excellent reading for a variety of tastes. Mrs. Humphry Ward's novel is taking on an enthralling interest and showing the subtle force of the author. E. E. Easton presents Part II. of "Inside the Boer Lines," with striking illustrations. General A. W. Greely, Chief Signal Officer, U. S. A., has an interesting contribution (illustrated) on "Balloons in War." Zangwill's novel on "The Mantle of Elijah" (illustrated) is characteristic of this peculiar and brilliant writer. Dr. James Hervey Hyslop has a contribution in support of Spiritualism entitled, "Life after Death." Frank R. Stockton begins one of his amusing stories, illustrated, on "A Bicycle of Cathay." This is only a part of the rare provision which this monthly makes for its readers in June. (Harper & Brothers: New York.)

— A stirring scene is the photogravure frontispiece in the June number of *Cassell's Magazine* — "A Dash for Camp," from the picture by Stanley Berkeley. There are seven or eight complete stories this month, affording an abundance of reading for the fiction lover. Among the illustrated articles we note: "Lord Hawke at Home," "What the Navy is Doing," "Royal Wedding Presents," "Some Notable Women

"Workers in Society," "The Passion Play at Ober-Ammergau," "Side Lights on the War." (Cassell & Co., Limited: New York.)

— "Our Wounded Heroes at Weyberg," "Strangers within Our Gates," "The Queen's Favorite Preachers," "Garrulous Folk," "Jesus Christ as Missionary," include some of the topics treated in the June *Quiver*. There are several complete stories, and new chapters in the two serials — "The Davenport Bequest," and "A Skipper's Daughter." The special plate frontispiece is from Ernst von Lipgart's "The Ascension." (Cassell & Co., Limited: New York.)

— *Current Literature* for June is issued in greatly improved form — the size of the regular magazines. There is a portrait of Dr. Henry Van Dyke on the cover, with a brief biographical sketch and selections from his essays. The table of contents is full and varied, with special Country Life topics suited to the season. A fine portrait of Paul Laurence Dunbar appears as a frontispiece, he being the subject of the "American Poets of Today" series, this month. (Current Literature Publishing Co.: 55 Liberty St., New York.)

— The *Bookman* for June has a specially designed poster cover in red and black, with the usual valuable literary freight upon its pages. The department of "Chronicle and Comment" is well illustrated with portraits of authors. Three new, strong novels are reviewed at length this month — "The Redemption of David Corson," "The Touchstone," and "Folly Corner." The sixth article in the series on "The Great Newspapers of Continental Europe" is devoted to Italian newspapers. Aylmer Maude reviews "The Later Work of Tolstoy." (Dodd, Mead & Co.: New York.)

— "Ray's Daughter," by Gen. Charles King, is the complete novel in the June *Lippincott*. It is a story of Manila. A fine portrait of Gen. King is given as a frontispiece. Fourth in the series of "Great Battles of the World" comes the "Battle of Bunker Hill," by the late Stephen Crane. "One of the Lord's People," is the last in the series of Mormon stories by Mrs. J. K. Hudson. "Elizabeth Patterson (Madame Jerome Bonaparte)" is a chapter from a forthcoming book, entitled, "Belles of America." Christine Terhune Herrick describes the "Swiss Passion Play," which is

given every summer at Selzach, on the border between Switzerland and Germany. (J. B. Lippincott Co.: Philadelphia.)

— "The Teaching of Jesus Concerning the Rich," by Prof. Francis G. Peabody, of Harvard University, is the most comprehensive and suggestive paper in the *New World* for June. Other scholarly and critical contributions include: "The Deeper Issue in the Ritualistic Controversy in the Church of England," by K. C. Anderson; "On Preaching," by W. Kirkus; and "The Christian Ideal," by Charles A. Allen. There are an unusual number of critical reviews of noted books. (Houghton, Mifflin & Company: Boston.)

— There are several important and timely papers and sermons in the June *Homiletic Review*, notably: "Practical Results of the Scientific Discoveries of the Nineteenth Century," by Prof. G. Frederick Wright; "One of Arthur Manning's Experiments," Bishop J. H. Vincent; "Recent Developments in Biblical Criticism," Willis J. Beecher. There is an excellent sermon from Rev. C. L. Goodell, D. D., in answer to the inquiry: "Did Jesus Claim to be God?" (Funk & Wagnalls Company: 30 Lafayette Place, New York.)

— The *Coming Age* for June has several notable papers, of special interest to our readers. There is an editorial sketch of the distinguished minister, Dr. George F. Pentecost, with his views on "Christianity in the Occident and Orient." The editor, B. O. Flower, writes with sympathetic criticism of John Ruskin, "Critic, Philosopher, Prophet, and Philanthropist;" and Clara C. Hoffman writes appreciatively of "Frances Willard." (Coming Age Co. Boston.)

— The *Outlook*, in its editorial tribute to Professor Park of Andover, says: "He held that a sermon, every time it is repeated, 'must be born again,' and was constantly retouching his best for every new occasion. His lecture-room was an intellectual gymnasium, where the austere logic allied itself with humorous anecdotes and witty bon mots; as a logician, indeed, he was second to none. In Germany, it is related, he purposely got into conversation, *incognito*, with Strauss, the author of the 'Life of Jesus,' and asked him some simple question. This he followed with others equally simple, working round, in the Socratic style, to his real objective, where Strauss made an answer in plain conflict with what he had said before. 'Who are you?' said Strauss; 'I know who you are. You are either the devil or you are Professor Park.'"

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PROFESSOR MITCHELL'S CASE

Explanatory Statement from
the Bishops

CONCERNING the confirmation of the re-election of H. G. Mitchell, D. D., as a professor in the School of Theology of Boston University, we make the following record:—

"We have received and carefully considered numerous documents, written and printed, several of them very full and elaborate, and containing the separate or combined declarations of many individuals, stating antithetic opinions as to the teachings of Professor Mitchell. We have noted with care Professor Mitchell's replies to his critics, communicated to President Warren and transmitted by him to us.

We are constrained to believe that Professor Mitchell's teaching have been in some particulars unguarded and misleading, and especially that some of his statements on the line of the so-called Higher Criticism of the Old Testament have not been sufficiently conservative; and still further that the manner of his teaching has sometimes led to injurious misunderstanding of his real beliefs. We deeply deplore such errors of opinion and infelicities of method which have been in part the occasion for such criticism of his work.

We note, however, with satisfaction the very general testimony to his deep personal consecration and earnest Christian spirit, and his personal declarations of full faith in the fundamental doctrines of Christianity as held by the Methodist Episcopal Church.

In answer to a letter of inquiry from one of the Bishops, Professor Mitchell wrote, on May 14, 1900, as follows:—

"When the Bishops' Address appeared I wrote to President Warren expressing my admiration for the document as a whole, and the paragraph on 'Doctrinal Fidelity' in particular. The more I study this confession the better I like it. I accept in their natural and necessary interpretation all its statements. I have never intentionally taught anything which, when properly understood, conflicts with any of them."

The paragraph thus referred to is this:—

"Doctrinal Fidelity. Inasmuch as the permanence and growth of the Christian Church, and of any part of it, are inseparable from fidelity to the truth as it is in Jesus, we rejoice to report our belief that the theological convictions and teachings of our church are, in the main, unchanged; that through its entire extent, at home and abroad, the essential Christian verities, as received from our fathers, and by which we have hitherto ministered successfully to the kingdom of God, are firmly held and positively proclaimed. We believe in one living and personal God, the Father Almighty, who in perfect wisdom, holiness, and love pervades, sustains, and rules the worlds which He has made. We believe in Jesus Christ, His only Son our Lord, in whom dwelt all the fulness of the Godhead bodily; who was in glory with the Father before all worlds; who became flesh and dwelt among us the brightness of the glory of God and the express image of His person; who died for sins, the just for the unjust, that He might bring man to God; who rose from the dead; who ascended on high, having received all power in heaven and earth for the completion, by grace and judgment, of the kingdom of God. We believe in the Holy Ghost, very and eternal God, the Lord and Giver of life, by whose operation on men dead in trespasses and sins they are quickened to repentance, faith, and loving obedience, are made aware of their sonship with God, and are empowered to rise into the full stature of men in Christ Jesus. We believe in the impartial love of God to the whole human family, so that none are excluded from the benefits thereof except as they exclude themselves by willful disbelief and sin. We believe that faith in Christ, the self-surrender of the soul to His government and grace, is the one condition upon which man is reconciled to God, is born again, becomes partaker

of the divine nature, and attains sanctification through the Spirit. We accept the moral law confirmed and perfected by the divine Teacher, and set forth authoritatively in the Holy Scriptures; and we believe in eternal consequences of good and evil, inherent in the constitution of the human soul, and declared with utmost solemnity by Him, the final Judge of human life. These central truths of the Christian system, we think, were never more positively held and declared among us than they now are. They were so clearly apprehended and stated by our founders that the progress of theological study has not forced us to hold them either by excision from, or by additions to, our former creed. They are part of our inalienable inheritance. By this sign we conquer."

Desiring to be more particularly assured of Professor Mitchell's belief of certain doctrines, concerning which his teaching has been most criticised, the Board of Bishops sent him the following letter:—

Chicago, Ill., May 23, 1900.

PROFESSOR H. G. MITCHELL.—REVEREND AND DEAR BROTHER: The Bishops have received with genuine pleasure your letter of assent to the doctrinal statement in our address to the General Conference, which we have been glad to know has been received with wide approval; but we find it necessary, on account of specific allegations made to us, to ask you for more definite answers or statements of belief as to the following points:—

1. Do you accept the Divine authority of the Old Testament, recognizing therein a supernatural element including prophecy and miracles?
2. Do you accept the supernatural birth of Jesus Christ as expressed in the Apostles' Creed: "conceived by the Holy Ghost, born of the Virgin Mary?"
3. Do you accept the doctrine of the Trinity, as commonly understood by Methodist and other evangelical churches, including the Deity of Jesus Christ and the personality and Deity of the Holy Ghost?
4. Do you believe that the death of Jesus Christ was necessary to the redemption and salvation of men?
5. Do you believe in the eternal consequences of sin, as expressed in the New Testament and in our Ritual?

We must ask the earliest possible reply, as the further consideration of your confirmation awaits your answer to these questions.

Assuring you of our fraternal regard and high personal esteem, we are your brothers in Christ,

the Bishops of the Methodist Episcopal Church,

By E. G. ANDREWS, Secretary.

(Write your answer.) To these inquiries he made the following reply:—

Boston, Mass., May 26, 1900.

BISHOP ANDREWS, SECRETARY BOARD OF BISHOPS, METHODIST GENERAL CONFERENCE, CHICAGO: I accept the Old Testament as divinely authoritative, recognizing a supernatural element manifested in miracles and prophecy. I accept the Gospel statement respecting Jesus' advent into the world. I believe in the Trinity, including the Deity of Christ and the Holy Spirit. I believe that the death of Jesus was necessary for the salvation of mankind. I have not, and never had, any sympathy with the doctrines of Universalism.

H. G. MITCHELL.

Professor Mitchell has also signed the declaration, required of all theological professors whose names are before the Bishops for confirmation of their election, of his sincere acceptance of the doctrines and Discipline of our church, and of his purpose to teach in harmony therewith.

We cannot be insensible to the judgment concerning Professor Mitchell of those who ought to know his work thoroughly, indicated by his unanimous re-election by the board of trustees and the unanimous approval of that election by the faculty of the School of Theology.

In consideration of all the facts of this embarrassing case, we hereby signify, not without hesitation, our confirmation of the re-election of Professor H. G. Mitchell as a professor in the School of Theology of the Boston University, and express the earnest hope that the criticisms to which he has been subjected may lead him to a careful reconsideration of some of his doctrinal statements and of some of his methods of instruction, and thus to greater usefulness in the work to which his life has been devoted.

In behalf and by order of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.

Chicago, Ill., May 29, 1900.

— Show not yourself glad at the misfortune of another, though he be your enemy. — George Washington.

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WHY THE IRRELEVANT?

REV. GEO. W. KING, PH. D.

WHY so much that is irrelevant in the discussion of the Higher Criticism? Why, for instance, do the so-called "higher critics," or some of them, prate so much about "love of the truth" and "scholarship?" Are we all fools and ignoramuses, or are we all hypocrites desiring to suppress the truth, if we cannot accept the conclusions of these critics? Not to speak of the insult couched in these insinuations, we are so accustomed to the same style of argument from certain volatile Unitarian divines (the remark does not apply to all Unitarian ministers), that we confess, if it were not slangy, we would be inclined to say, "Chestnut." Suppose, on the other hand, we who cannot accept the conclusions of the critics should begin to cry "superficial," would we not have the right?

What we want are definite statements. It is a little late in the day to talk about the love of the truth and scholarship as a sufficient defense of anything. Moreover, do not talk about "main" conclusions of the new criticism, upon which there is a consensus of the scholarship of the day, but give us the conclusions. For example, if the critics mean to say that the serpent story in Genesis is a myth, tell us so. Then we can begin to make up our minds as to the conclusions of scholarship upon the point among those who love the truth. If we should be inclined to say this is no new discovery of modern Biblical science, but a very venerable conclusion of infidelity handed down to us from time immemorial, shall we be told we do not love the truth, or are no scholars? We might, also, begin to suspect that it has the same origin under its new claim of modern scholarship and love of the truth, for did an infidel ever deny the story of Genesis who did not do it in the interest of truth and enlightenment?

Another example: Prof. Alexander B. Bruce, in his "Apologetics," says John the Baptist did not utter the words: "Behold the Lamb of God, which taketh away the sin of the world." The theological thought couched in these words was not sufficiently developed in the Baptist's day for him to be able to express the thought. It was put into his mouth by John the Evangelist, who took all kinds of liberties

with facts, statements, and historical order. (This is a fair representation, in brief, of Prof. Bruce.) This statement is definite and open to our inspection, and we can begin to inquire into the grounds of it. If we do not agree with it, we must not be said to be either ignorant or hypocritical. We are free to say we do not believe Prof. Bruce's statement has any foundation in scholarship, whatever it may have in the author's mind in the interest of truth.

We are not undertaking to discuss the matter, except by the briefest suggestion. We close as we began. The facts are what we want. Let it be remembered, also, that even ordinary minds can judge some things. A little "horse sense" may make a good mixture with the findings of scholarship.

Worcester, Mass.

A Home for the Aged in New England

REV. E. T. CURNICK, D. D.

IT is a cause for rejoicing that in a number of the cities of the United States are to be found homes for aged Methodists. Recently a magnificent Home has been dedicated in Philadelphia, and others are found in Brooklyn, New York, Baltimore, and other places. Our German brethren have an "Old People's Home" in St. Louis.

It is difficult to find a way in which the money of philanthropists can be better expended than in providing a retreat where feeble and perhaps indigent aged people of our connection can pass a quiet evening of life. That such an institution is needed in or near Boston, is realized by many pastors.

Let the writer relate a case in point. An estimable maiden lady who many years ago lost all of her near relatives found an asylum with a kind family who cared for her with a devotion highly to be commended. This family received a slight financial compensation, but not in proportion to the work and care expended. At last circumstances which the kind family could not control made it necessary for the aged and dependent sister to move to another place. The writer was made acquainted with the case. She was a devout member of his church. Becoming deeply interested in the matter, he made inquiries concerning the public institutions of Boston, and found that she could not be received in them. Then he tried to find a place for her in a private family, but for a long time he failed. At last when he almost despaired of finding a home for the poor sister, a good woman, at the expense of some sacrifice, agreed to take her in, and the anxiety of the pastor and several of his members who had become interested in the case was removed.

Now, if a home for aged Methodists had existed in Boston, how easy and delightful it would have been to have taken the sick and feeble lady there! In this safe and pleasant and homelike retreat her wanderings would have ceased, and free from present and future care she could have remained waiting for the better home on high.

In the last decade Methodism in New England has started a number of philanthropic institutions which are destined to become an increasing blessing to humanity and honor to her; but there is room for another. What rich Methodist in New England is willing to signalize the opening of the new century which is just upon us by placing upon God's altar a house and lot which can be used for a Home for Aged People, or will give a sum of money which will at least begin to make such an institution possible? What other members of our church are willing to contribute to such a

noble cause? The writer will promise \$50 toward such a Home. If God's Spirit lays this matter upon the hearts of any readers of the HERALD, will they please communicate with the writer at 20 Lincoln Street, Lynn, Mass.?

Student Missionary Campaign

MANY of the State, Conference and District Epworth League conventions of this year are following the example of the International Convention at Indianapolis in giving more attention to the subject of missions than heretofore. The missionary features in these conventions consist of addresses, conferences on methods, and a missionary headquarters for the exhibition of literature and charts. This is in line with the action of the League Board of Control when they put the missionary work under a regular committee, thus securing for such work its normal prominence in the life of the League.

Upon retiring from the office of president of the Epworth League, Bishop Ninde sent a message to all the students engaged in the League missionary campaign. In this message the Bishop makes the following rather striking statement: "The vast single need of the League is a mighty, welding, stimulating, rallying cry that shall evolve its resources, converge its energies, and command its conquering power. That cry is a phrase of four words: 'The world for Christ.' "

The emphasis which the missionary campaign puts upon the educational features in the Epworth League work for missions receives the commendation of the entire church. An important feature of this plan for helping the young people to become familiar with the missionary enterprise of the church is the course in the study of mis-

Press Notice

The Fitchburg Railroad has published a very attractive Summer Excursion Book, giving a list of health and pleasure resorts on and reached by its line. The book is complete in its outline of routes, rates, etc., and also embraces a volume of other interesting matter, including list of hotels and boarding houses at various points, their capacity and charges.

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sions. In this a real demand seems to have been met. Last year "From the Himalayas to the Equator," by Bishop Foss, was used as a text-book. While this was not prepared especially for this purpose, it proved to be popular among the Leagues of both East and West. For the coming year a book on China was to have been prepared by Dr. Stephen L. Baldwin, but owing to his serious illness, this has been impossible. An announcement will soon be made concerning the book to be used as a substitute. It will doubtless be a book on China. Because of current events, no more timely subject than this for study could be selected for the ensuing year.

One of the incidental results of the missionary campaign will doubtless be a closer sympathy between the churches and our missions. The campaigners are among the brightest and most active Christians of the colleges. Very many of them are student volunteers. Others plan to enter some form of home mission work. After only two years of the campaign a large number of campaigners have gone to the mission fields. Probably there is no foreign mission of our church which has not at least one former campaigner among its workers. As the campaigners gravitate toward the mission field there will go with them the prayers of the large circle of friends they have made while engaged in the campaign work.

Commencement at Lasell

FIRST among Lasell Commencement festivities came the joint banquet of the S. D. Society and the Lasellia Club to the outgoing class of 1900 on the evening of June 8. The pretty dining hall was decorated with smilax and crimson carnations—the class flower—and banked with ferns and palms. The tables, laid for about a hundred and thirty persons, were arranged in the form of a cross, with smaller round tables at the angles, and were spread with an abundance of delicious dainties. An orchestra was in attendance. After the feast came an interesting series of toasts and responses, for the most part witty and amusing in character. Miss Priscilla White, teacher of vocal music, sang for the company and was enthusiastically applauded. The banquet was the social event of the week for the school at large.

On Sunday Rev. Everett D. Burr, pastor of the Baptist Church, Newton Centre, Mass., preached the Baccalaureate sermon, in the Congregational church of the village. The church was prettily decorated with flowers and foliage, and from the centre of the pulpit-arch depended the class banner, crimson and white, with the motto emblazoned in gold: "*Omnia vincit qui se vincit.*" The pastors of this church and of the Methodist Episcopal Church of the village, Rev. Mr. Southgate and Rev. W. T. Worth, assisted in the services. The sermon was an earnest and deeply impressive consideration of the divine law of life as expressed in the passage, "He that loveth his life loseth it, and he that hateth his life in this world shall keep it unto life eternal." This divine law the speaker asserted to be that only through discipline, renunciation, self-sacrifice, does life ever come to its true perfection. It was a favorite enunciation with Jesus, who in His teaching as in His life laid signal emphasis upon it, reiterating it again and again. It is a law of indirection, a law such as is seen to be operative in nature, whereby certain results are attained only through certain processes, the satisfaction of certain conditions; and though men have many false conceptions of how to attain happiness, of the meaning and the purpose of the cross, of the true significance of Jesus' sufferings and death, these must all

yield to the Master's simple and direct teaching, which is this: The way of discipline is the only way to life, rightly understood. There must be strife and struggle before there can be fulness and beauty of soul; and the eternal life promised by Jesus would seem to be not so much endlessness of days as exalted quality of soul. The class were bidden to seek a life of holy living, of unselfish service, shrinking from no discipline of life, since this comes ever as a bearer of rich gifts.

On Monday evening the Commencement concert took place. In the school gymnasium, an admirable assembly hall when occasion requires, the pupils of Prof. Joseph A. Hills (piano), Mr. Henry M. Dunham (organ and chorus class), Miss Priscilla White (vocal), and Mr. S. E. Goldstein (violin), delighted the audience with music of voice and instrument, charmingly rendering a program of choice compositions. The performance showed a high degree of ability.

On Tuesday evening came, first, the distribution of prizes to the winners in the bread-making contest—a tiny gold loaf, a watch charm, for the first prize, and a similar silver one for the second—and of certificates to those who had finished the course in cooking, music and book-keeping. This was done at the chapel hour, after the usual devotional services; and later in the evening the Class Day exercises occurred when the seniors entertained their teachers, friends and schoolmates with a fine program of diverting exercises, both indoor and outdoor, making the evening one of frolic, fun and general pleasure. The class gift to the school was a beautiful cast of Luca della Robbia's Singing Boys. The outdoor exercises were spectacular and pretty, and the grounds, beautifully illuminated, presented a gay and lively scene. An hour of social enjoyment followed the close of the exercises.

On Wednesday Rev. William V. Kelley, editor of the *Methodist Review*, gave the Commencement address—a discourse upon Individuality. The question of man's personality, what it is and what it implies, was discussed. Briefly: Personality is a great possession because it means power, capability of continued development, citizenship, kingliness, permanency of being, great reach and range of mind and soul and kinship with God, with whom man is able to enter into spiritual communion through prayer, from which communion he derives his highest advantage and greatest good. The class were urged to set a high value upon personality, a consecrated, holy personality, through which alone their lives would be lives of noble achievement.

After a few brief remarks by Principal Bragdon, the class were formally presented with their diplomas, and the ceremonies of the day were over.

According to the generous custom of the school at such times, the entire assembly was invited to lunch on the Seminary lawn, which invitation was very generally accepted, and under the shade of a big tent, served by the deft hands of the pupils with sundry dainties, three or four hundred were feasted to their heart's content. From then on, till the close of the day, the grounds and halls were thronged by visitors. The meeting of the alumnae in the chapel, at 2 o'clock, was chiefly a business meeting, at which Mrs. Isabella Jennings Parker, of the class of '57, presided. Officers for the ensuing year were elected, and some other business despatched, after which the meeting was adjourned. Thus closed the forty-sixth Commencement at Lasell.

— Help us, Lord Jesus, to have Thy forgiving love! May we have such a measure of that love that we shall at all times be pa-

tient and pleasant! Let us not live on our antagonisms.—*Watchman.*

THAT HALF-PAY AGAIN

REV. J. I. BARTHOLOMEW.

IN last week's ZION'S HERALD appears a communication reflecting on the General Conference for allowing half pay to certain men who were thrown out of office by the action of the Conference. To the charge that the Conference voted this money from funds belonging to others and did so "contrary to the Discipline," a few words ought to be said. First, these salaries, as I understand it, are to come from the same sources from which their full salaries have been paid, and, therefore, only a part of these men will receive money from the Book Concern. Second, it is a misapprehension to suppose that the profits of the Book Concern belong exclusively to "poor, worn-out preachers." The sixth restrictive rule reads: "The General Conference shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of traveling, supernumerary, superannuated and worn-out preachers, their wives, widows and children." It was in strict accord with the Discipline to vote some of that money to traveling preachers. Whether it was wise or not, is another question. It is at least interesting to note that this "greatest slop-over of the General Conference of 1900"

Boxes of Gold

Sent for Letters About Grape-Nuts

330 boxes of gold and greenbacks will be sent to persons writing interesting and truthful letters about the good that has been done them by the use of Grape-Nuts food.

10 little boxes, each containing a \$10 gold piece will be sent the 10 writers of the most interesting letters.

20 boxes each containing a \$5 gold piece to the 20 next most interesting writers, and a \$1 greenback will go to each of the 300 next best. A committee of three to make decision and the prizes sent on July 3, 1900.

Write plain, sensible letters, giving detailed facts of ill-health caused from improper food and explain the improvement, the gain in strength, in weight, or in brain power after using Grape-Nuts food.

It is a profound fact that most ails of humanity come from improper and non-nourishing food, such as white bread, hot biscuit, starchy and uncooked cereals, etc.

A change to perfectly cooked, predigested food like Grape-Nuts, scientifically made and containing exactly the elements nature requires for building the delicate and wonderful cells of brain and body, will quickly change a half sick person to a well person. Food, good food, is Nature's strongest weapon of defense.

Include in letter the true names and addresses, carefully written, of 20 persons, not very well, to whom we can write regarding the food cure by Grape-Nuts.

Almost every one interested in pure food is willing to have his or her name appear in the papers for such help as they may offer the human race. A request, however, to omit name will be respected. Try for one of the 330 prizes. Every one has an equal show. Don't write poetry, but just honest and interesting facts about the good you have obtained from the pure food Grape-Nuts. If a man or woman has found a true way to get well and keep well, it should be a pleasure to stretch a helping hand to humanity, by telling the facts.

Write your name and address plainly on letter and mail promptly to the Postum Cereal Co., Ltd., Battle Creek, Mich. Prizes sent July 3.

was only half as great as on former occasions.

At least two considerations favor the action taken: First, an effective member of an Annual Conference is supposed to be sure of employment, with some compensation. If a General Conference takes such a man from the support of which he would have been certain under the workings of our system of appointments, it would seem only just that when the General Conference no longer requires his services some provision should be made for him until he can resume the work which he laid down at the voice of the church. Second, personal sympathy is liable to exert an influence upon the elections. Men hesitate to vote against an incumbent because he will feel chagrined, if not humiliated, by the failure to receive an endorsement. It should be understood that in addition to this disappointment the brother is also to be suddenly left without any financial support, the feeling of personal sympathy would be more intense and would militate against perfect freedom in the selection of officials.

South Manchester, Conn.

Every Day Hero

HEROISM of a peculiar but highly admirable sort was displayed in Philadelphia last week by William Wood, a switchman employed in the Reading subway. A train was approaching the tower where Wood was stationed, and he had to move a certain switch to prevent a disastrous derailment. The action of the lever revealed to him that something was out of order and, hurrying to the switch, Wood found that a pivot bolt had dropped out and disappeared. The train was moving rapidly, and to save it a substitute pivot was instantly and absolutely necessary. Wood thrust his middle finger into the empty hole, signaled to a companion in the tower and the switch moved. Then

Wood found himself fastened tight, so close to the track that a second's delay meant his death beneath the advancing train. He did not delay—he gave one hard pull and walked away, leaving his finger behind him. The improvised pivot served the intended purpose, and the train passed safely. —*N. Y. Times.*

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Providence District

Providence, Trinity-Union Church. — Rev. A. J. Coulitas, the pastor, received a magnificent welcome from his people on his return from the General Conference. All day Sunday he was the recipient of greetings which showed him the large place he is holding in the hearts of his people, and on Monday a formal reception was accorded in honor of his return for the third year to this pastorate and his return from his duties as a delegate to the General Conference. At Sunday-school the kindergarten and primary departments marched in single file upon the platform, each child, to the number of a hundred, dropping a fresh-cut pink into the lap of a little girl until her upturned dress was running over, when she turned, and, making a pretty speech of welcome, dumped all these flowers into the pastor's lap. Then songs burst forth, and a fitting response was made by Mr. Coulitas. At the formal reception on Monday night Mrs. Coulitas was able to be present after her long and trying period of inaction. Seldom has there occurred one of these functions where such elaborateness of appointment in all the details has been reached. All the church organizations joined hands in its preparation. The Estro Trio furnished instrumental music, and the Trinity-Union Quartet sang. There were four addresses of welcome—one from each of the organizations—and a response by the pastor. A social, with refreshments, followed. There were splendid decorations, and the refreshment tables in the chapel were beautiful with flowers, silver and cut-glass. The throng was great. Mrs. Coulitas was presented with a costly candelabrum. Mr. C. E. Hill presided over the exercises. S. H. Bailey spoke for the official board, G. W. Smith for the Sunday-school, E. M. Wheeler for the Epworth League, Mrs. Geo. R. Loud for the Ladies' Aid Society.

Providence Preachers' Meeting. — On Monday, June 4, the Meeting listened to a report from Rev. A. J. Coulitas, delegate, on "General Conference Doings." Many questions were asked and answered. Mr. Coulitas gives a paper at the district meeting in Mansfield, when a more elaborate discussion will be had.

Warren. — A work has just been consummated here which may be of interest to some other churches in New England, and encourage them to the same step. June 4, the board of trustees accepted the amendment to the charter of the Methodist Episcopal Church, granted at the last session of the State Assembly, whereby the property in the future will be controlled by the trustees elected according to the Discipline. This property heretofore has been controlled by a corporation. The prospects for the future are good, and the new pastorate is opening well. Two were received by certificate on June 3.

Newport, First Church. — Sunday, May 18, was observed as Epworth League anniversary day, and the people were much pleased with the services. The *Newport News* gives a full account of the installation and other services. William D. Bartley, the president, had charge of the exercises. The pastor, Rev. T. E. Chandler, gave an address outlining the origin, growth, history, character and objects of the League. The impressive installation service—new to this church—was rendered under direction of the pastor who addressed each officer upon the duties pertaining to his office. Dr. Frederick Bradley was then introduced, and spoke briefly, in behalf of the new and retiring officers alike, regarding the work that has been accomplished by the chapter of this church since its organization four years ago, and its aims and purposes for the future.

Pawtucket, Thomson Church. — Rev. W. Lenoir Hood, the pastor, has taken his two motherless children out West to leave them in the care of his sister, who is at the homestead devoting her-

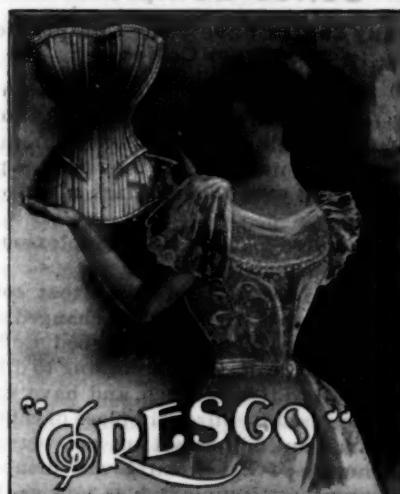
self to the aged father and mother. Mr. Hood is suffering quietly, but, to his friends, the strain is becoming very severe. It is hoped that this brief vacation may tend to restore the former vigor.

Pawtucket. — The Rhode Island Conference of Congregational churches was held here, June 5 and 6. It was marked by great catholicity and fraternity toward other denominations. Several Methodist ministers were present, and were voted corresponding members with all the privileges of the floor. They were called upon for various offices of honor. Rev. S. M. Dick, Ph. D., pastor of Mathewson St. Church, Providence, was called upon for an address at the post-prandial exercises. Rev. Dr. Bass, presiding elder, was also honored with distinguished consideration. Mrs. Bass was an interested observer of the proceedings. Rev. and Mrs. J. H. Newland, Rev. Robert Clark, and others were present. Rev. W. H. Starr, of Thornton, and Rev. E. L. House, of Providence, members of the body, were formerly in the Methodist ministry. They were extremely cordial to their former associates.

Pawtucket, First Church. — Epworth League day was observed with special exercises. Miss Hillman, of Epworth Settlement, Boston, delivered a very interesting address on the work of the Settlement. Rev. Robert Clark has been engaged by the committee to serve as pastor during August in the absence of Rev. C. A. Stenhouse.

Hill's Grove. — A reception was given Rev. E. F. Smith and family at the church recently. Mrs. Smith, who has been critically ill, was still unable to be present. There was an interesting program of reading, musical selections and addresses. The addressees were given by Revs. G. H. Butler, H. A. Ridgway, and J. S. Bridgford, former pastors, and a response by the present pastor. A social hour followed. The reception was given under the auspices of the League, its president, George L. Westcott, presiding. The program was arranged by Miss Bessie Corban, vice-president of the Social department. In reference to Mrs. Smith's illness it should be said that she is gaining slowly, and hopes of her complete recovery are held. Mr. Smith's own health has been re-established, so the year is opening very pleasantly.

Personal. — Through the courtesy of Rev. N. B. Cook, of Warren, an item of special interest at this time to the ministers of the district is placed here. It was suggested at the district meeting in Brockton that on the occasion of the Mansfield meeting in June the grave of Rev.



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Zadock Priest should be made a Mecca. Very few knew anything about the history of Zadock Priest, and for information the following brief word is written: Rev. Zadock Priest was a youthful martyr to the early New England itinerancy. He labored on the Pittsfield, New London and Warren circuits. In 1795 he took his last appointment, which was Warren. He was a native of Connecticut, and commenced his labors in Pittsfield in 1793. In 1794 he traveled the New London circuit with Wilson Lee, David Abbott and Enoch Mudge. In 1795 he labored on Warren circuit with Rev. Cyrus Stebbins. He was suffering with pulmonary difficulties when he arrived at Warren, and was soon attacked with bleeding of the lungs, which so reduced his physical strength that he retired from the circuit and from his work, preparing to die. There resided at that time and for many subsequent years at Norton, Mass., a venerable Methodist known as "Father" Newcomb, whose house was ever open to Methodist itinerants. Thither Mr. Priest went, "to die with them," as he said when the door was opened to receive him. In three weeks he passed from the earthly to the heavenly scenes, expressing "a strong confidence in the favor of God, and no doubt of his salvation." He died June 22, 1796, in the 27th year of his age, and was buried on the estate of Mr. Newcomb. He was generally beloved, and a Christian brother now rests by his side who esteemed him so highly in life as to request that he might sleep with him in death.

KARL.

Brockton and Vicinity

North Easton. — Rev. P. M. Vinton reports one seeker and an excellent spiritual interest. Mr. and Mrs. Vinton are now comfortably settled in the house recently rented for the parsonage. It is a pleasant home.

East Bridgewater. — Rev. John Pearce, on May 27, preached an able sermon to the G. A. R. and allied organizations.

Brockton, Franklin Church. — Rev. J. N. Patterson and family have been undergoing a long siege of sickness. Five children have had the measles, and one, the youngest daughter, is now sick with pneumonia; but we are delighted to report that all are better.

Campello. — Rev. H. B. Cady gave his illustrated lecture on "Ben Hur," Tuesday evening, June 5, in the First Baptist Church, Whitman. It was well received. Several hundred dollars will soon be expended in modern improvements on the parsonage.

Whitman. — Charles W. Hollis, formerly a member of Central Church, Brockton, has just been elected president of the Epworth League. This League, one of the largest in New England, begins the year under the most favorable auspices.

East Braintree. — Rev. W. Kirkby, pastor, is making a systematic pastoral visitation of his parish. This kind of work always builds up a charge.

Union Services. — For the first time in the history of the young people's societies connected with the evangelical churches of Brockton, union services were held, June 4-7, in Porter Congregational Church. On Tuesday, June 5, Mr. Evan W. Thomas, of the South St. Methodist Episcopal Church, conducted the meeting.

Personal. — Rev. C. E. Delamater and wife, formerly of this Conference, but now living in Colorado Springs, will spend June and July in the East. Mr. Delamater's address is 178 Centre St., Brockton, Mass.

Brockton and Vicinity Preachers' Meeting. — The last session of the season was held Monday, June 4, in the Central Church. Instead of a sermon or paper, a delightfully informal conversation was enjoyed. The topic was the work of the General Conference. The prevailing opinion was that the Conference, in many ways, did a great service for the church.

Hull. — On Wednesday evening, May 23, Rev. J. S. Bridgford and family were formally welcomed to this church. It did not need this unique and royal reception to convince the pastor and his good wife that the people were delighted with Bishop Mallalieu's appointment, for everything indicated that. The Hull Beacon gives an interesting account of this reception, and publishes in full an original poem written for the occasion by Mrs. E. G. Knight. A bouquet of roses was presented to Mrs. Bridgford and a hydrangea to Mr. Bridgford. Since Con-

ference, the congregations have doubled, the finances are in a fine condition, and, in short, about everything is done to make the minister's family happy.

G. E. R.

ence was conducted." South Thomaston and Spruce Head are alive.

Friendship. — One of the delightful villages by the sea, with a royal and loyal Methodist people. Here is one of the finest village church edifices to be found. The people propose to build a new parsonage that shall be as good as their church. They believe in having the best possible for the service and worship of God. Rev. C. E. Jones is the happy pastor.

Belfast. — Rev. G. E. Edgett is joyful over the results of the Annual Conference upon Belfast Methodism, and its influence in giving the city an enlarged and more adequate view of our church as a whole. Progress is the watchword here. Pastor Edgett is abundant in labors and is highly appreciated by an excellent people.

Searsport. — The church here has suffered by the falling off of shipping interests that once made the town among the strongest and wealthiest upon the Penobscot. But Rev. H. W. Norton, the efficient pastor, looks well after all churchly interests, and is leading a loyal church onward and upward.

Northport. — Here is a scattered charge with no church edifice and no parsonage; but a brave and devoted people, under the lead of an equally brave and devoted pastor, Rev. O. H. Bryant, continues to serve God in the district schoolhouses, while they look forward to the near future when they hope to build and dedicate a chapel near the camp-ground.

Washington. — A rural district, and a not strong society, with an excellent church edifice of which they are justly proud. Rev. E. D. Lane is the new pastor, who with courage and determination may finely advance a good work well begun.

Union. — A new church edifice is the burden of the thought and inspiration of this enthusiastic people. Union has suffered by "ill fortune" — half-pastorates, and other causes. But with Rev. A. L. Nutter to lead, courage revives and purpose strengthens. Here is one of the best parsonages on the district, and "we want a church that will match it." Every interest is looking up.

It was the presiding elder's privilege to be present at the Knox Circuit League Convention held at Union, May 28. It was a day of enthusiasm and inspiration. The singing, the praying,

MAINE CONFERENCE**Portland District**

Portland, West End. — Rev. C. C. Whidden found a hearty welcome awaiting him and a hopeful field of labor. The formal reception was managed by Conductor John Mace, of the Maine Central, well known by all summer tourists. Rev. F. A. Leitch, a former pastor, gave the address of welcome.

Gorham, School Street. — Church members and citizens welcomed the return of Rev. William Cashmore. The Sunday-school, under the care of Miss Gertrude Stone, is in excellent condition and growing in numbers. The pastor preached the baccalaureate sermon before the State Normal School.

South Portland, First Church. — Rev. F. A. Leitch is holding weekly services a few miles out of town, and has already been encouraged by the conversion of two persons. The Sunday-school has increased in numbers since the year began. The ladies have put a new carpet in the parsonage. The Junior League is putting on new vigor under the leadership of Mrs. G. O. Tupper. There is a very hopeful outlook for this church.

E. O. T.

Augusta District

Strong. — Rev. T. N. Kewley is on his fifth year, and everything indicates the best year of his pastorate on this charge. He will sail for England, his native land, in a few days for a visit to his people, whom he has not seen for sixteen years. He will be absent about two months. Rev. George W. Barber, of Bridgton, will supply his pulpit.

Phillips. — This charge is well looked after by Rev. J. E. Clancy. The first quarterly conference raised the salary. Mr. and Mrs. Clancy are appreciated by this people. The outlook is good for a prosperous year.

Kingfield, Salem, Stratton, and the country round about, supplied by Rev. A. A. Callaghan, who is in labors abundant. A hard field and small pay. A little increase of salary is an indication of "signs" of prosperity at least. Not many have preaching places twenty-two miles apart. To reach Stratton Mr. Callaghan can ride ten miles in cars and the rest of the distance by stage, or on foot; and he did the latter the last time. We need more money for the mission-fields in this part of the State.

C. A. S.

EAST MAINE CONFERENCE**Bucksport District**

Bar Harbor. — The Bar Harbor Record of June 6 contains the address delivered by Rev. S. L. Hanscom before James M. Parker Post, G. A. R., on Memorial Day. It is unusually strong, comprehensive and inspiring.

Rockland District

Camden. — The presiding elder held services here one Sunday for the pastor, Rev. W. W. Ogier, in his absence as delegate to the historic General Conference of 1900. This people, while rejoicing in the successful pastorate of the last four years, are looking forward to great things under a new leadership.

Rockport. — A small church depleted in strength by removals and business departures, but still courageous and determined to forge ahead under the inspiration of Rev. J. H. Gray, the new pastor. Already repairs have been made upon the church edifice.

Rockland, Pratt Memorial. — Rev. L. L. Hanscom, the pastor, who also served this church in former years, has his work well in hand, and is pushing forward. People and pastor are well united, and a prosperous year is assured.

Thomaston. — The affairs of this church are in promising condition. With Rev. W. H. Dunack to lead, a heavy church debt is soon to vanish. Other interests are being well cared for.

South Thomaston. — We found a hearty people here who hold their pastor, Rev. W. C. Baker, in high esteem. All the people who desired were invited by the pastor to remain after the social service "to see how a quarterly confer-

Coffee Complexion**Many Ladies have Poor Complexions from Coffee**

"Coffee caused dark colored blotches on my face and body. I had been drinking it for a long while and these blotches gradually appeared, until finally they became permanent and were about as dark as coffee itself."

"I formerly had as fine a complexion as one could ask for."

"When I became convinced that coffee was the cause of my trouble, I changed and took to using Postum Cereal Food Coffee, and as I made it well, according to directions, I liked it very much, and have since that time used it entirely in place of coffee."

"I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is now as fair and good as it was years ago. It is very plain that the coffee caused the trouble. Please omit my name from public print." Mrs. — 2081 Ogden Ave., Chicago, Ill. The name of this lady can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Most bad complexions are caused by some disturbance of the stomach and coffee is the greatest disturber of digestion known. Almost any woman can have a fair complexion if she will leave off coffee and use Postum Food Coffee and nutritious, healthy food in proper quantity. The food coffee furnishes certain parts of the natural grains from the field that nature uses to rebuild the nervous system and when that is in good condition, one can depend upon a good complexion as well as a general healthy condition of the body.

the speaking, the essays read, and the large delegations in attendance, assured us that the Leaguers of Rockland District are the right kind. In the evening Rev. L. L. Hanscom, of Rockland, preached a strong and helpful sermon.

T. F. J.

NEW HAMPSHIRE CONFERENCE

Manchester District

Salem, First Church, under Pastor Rowell, is doing excellent service. They plan to meet all their bills when due, and recently in union Sunday evening services they have quadrupled their congregation. In these services the pastor of the Congregational Church acts as the Sankey of the occasion, and Mr. Rowell fills the place of Mr. Moody. May the good work go on! A little church organized at Ayers Village last year makes extra work for this faithful pastor, but is bearing fruit for the life immortal.

Wilmot and West Andover.—These places are still struggling against difficulties in their work to build up the kingdom. Though numbers are small, the people trust God and are cheerful. Mr. A. E. Roberts, a Tilton student, supplies here and has found favor with the people. All seem anxious to make the most of the coming camp-meeting, commencing Aug. 27 and closing Aug. 31.

Canaan and Canaan St.—The work opens very pleasantly, with Pastor Carter as leader. At Canaan recently, several were received into the church. The financial plan of the Discipline is working well, with ministerial support accounted for. At the Street all seems hopeful. The people at both places have received the new pastor and family with a hearty welcome and are pleased with the ability of the present incumbent.

Enfield and West Canaan.—Rev. J. E. Montgomery is supplying here, and the work is reported as in excellent condition. Children's Day was observed on June 10, at which time the presiding elder preached in the morning at Enfield, and baptized five children. An excellent concert was given in the evening and a collection was taken for Christian education. In both of these charges Mr. Montgomery has done excellent work in getting them to adopt a plan of financial management which makes it easy to raise the current expenses and the benevolent collections.

Lebanon.—This church is prospering under the ministry of Rev. Edgar Blake, who is very popular with his people. Reports show a healthy condition on all lines. The quarterly conference added \$50 to the pastor's claim. At the last communion 5 persons were baptized, 4 were received on probation, and 4 into full connection. This society is talking of enlarging the vestry of the church. It was a tonic to see how these brethren took hold of quarterly conference business. The pastor was voted a vacation for the month of August, which he purposed to take at Epping Camp ground.

Grantham and West Springfield.—The new pastor, Rev. C. T. Matthews, is on the field and has been earnestly at work since Conference. He has made nearly two hundred pastoral visits, and the people report an increase in congregations and interest. Great satisfaction is expressed on the part of both pastor and people. At Springfield on a week evening for a preaching service the presiding elder was greeted by a congregation that would have been creditable for Sunday. The same may be said of the congregation in Grantham the evening following. These churches have added \$25 to the pastor's claim. Setting the rent of the parsonage at \$100, makes the salary in round numbers \$500. We hope for and expect a good work in this field the present year. More than anything else, we need a sweeping revival of pure and undefiled religion all over the district.

C.

Concord District

Why is It?—A year ago fourteen charges on the district were in the first class in missionary giving. This year the number is reduced to five—Suncook, Franklin Falls, Lisbon, Ashland and Chichester. This does not look much like getting the entire district into the first class, as the secretaries so urgently desire. Why this falling off? Let us try to get back to and beyond the mark of a year ago.

Tilton.—Nothing but words of commendation are heard on all sides of the work of the new pastor. The parsonage has been put into good

order with paint, paper, and a new parlor carpet.

Rumney.—Rev. Dana Cotton is full of faith and courage, and is looking for a good year. He has just purchased a horse and carriage to help him get around the charge. Repairs on church and parsonage are in contemplation.

East Haverhill.—Pastor and people are full of hope for the work here. They easily met the claim last year, though it was more than in former years by reason of the going away of the Pike Station part of the charge; and the prospect is that there will be no difficulty in reaching the same amount this year. The Mercy and Help department of the Epworth League have shown what can be done in their branch of the work. Finding Rev. Mellen Howard trying to work up his pile of stove-wood, and being somewhat feeble, a company of the young men went at it and soon had it all ready for use. Then an old veteran of '61 living near by was treated in a similar manner. By this time they were ready for almost any amount of work, and discovering nine cords of wood in the pastor's yard, they went at that, and by the time he reached home after Conference it had all disappeared into small pieces. Other Leagues might find something of the kind for the Mercy and Help department to do.

Littleton.—The Conference year opens with good prospects. Rev. T. E. Cramer and family are well received, and they expect a good year. With the great affliction in the family of Mrs. Cramer by the death of her brother while traveling in Europe, they have been compelled to be absent part of the time, but are now busy at work.

Bethlehem.—Rev. C. M. Howard is quite well and improving. Having no place for services until the church is ready, he is having a rest from preaching. The new edifice is progressing finely. The chapel is expected to be ready for use by July 1, and they hope to dedicate the entire structure, Aug. 12. When completed it will be one of the prettiest churches in the Conference.

Piermont.—Some papering has been done that improves the appearance of the parsonage. Rev. A. M. Shattuck is busy and happy in his work.

Personal.—The appointment by the Bishops of Rev. J. M. Durrell as a member of the Board of Control of the Epworth League is recognized as most fitting. His interest in young people and their work is well known, and we are sure that no foolish legislation will receive his sanction.

B.

NEW ENGLAND CONFERENCE

Springfield District

On June 11 over thirty persons assembled in the Springfield Preachers' Meeting to listen to a *resume*, by Rev. W. C. Townsend, of the work of the General Conference. Addresses on the same subject were made by Presiding Elder Knowles, Rev. H. L. Wriston, Mr. H. C. Dun-

ham, of Holyoke (lay delegate), and Rev. A. H. Herrick, all of whom had been in attendance upon the Conference, and by Rev. Dr. C. F. Rice.

Springfield, Trinity.—On June 8, the pastor, Rev. A. C. Skinner, received 1 person by letter, 4 from probation, and 2 on probation, and in the evening gave his impressions of the recent General Conference. On June 10 he preached a sermon to the children. Four of the elder elect ladies of this church have died within a few weeks.

Wesley Church.—Plans for the proposed church edifice are nearly completed, and the work of securing the amount fixed upon as the minimum to have in hand before beginning to build is in progress.

Spencer.—Extensive improvements have been made upon the parsonage, which has also been to some extent refurnished. On Memorial Sunday Rev. R. E. Smith preached to the G. A. R. The church was beautifully decorated, and the attendance was remarkably large. The reports at the first quarterly conference showed all bills paid for last year, and a balance in the treasury, while the benevolent collections were larger than for many years. Several weeks of special revival services have lately been held, with excellent results. The attendance was large, and in the fourth week it was reported that between twenty and thirty had been received into the church. The membership, also, was quickened. On Memorial Day Mr. Smith delivered an oration in Palmer. Last year he performed similar service in Spencer and Whitinsville.

Conway.—One person was received on probation, June 8. The interior of the parsonage has been improved, and the pastor's salary has been increased.

South Deerfield.—This is a small appointment, but it has been regularly supplied for some years past. Rev. H. A. Jones is the pastor now. The people are hoping, with promised assistance from the Church Aid Society, to make some improvements upon the property.

Bernardston and Gill.—Rev. L. I. Holway is entering on his second year here, and preaching to good congregations. The outlook is good.

Westfield.—Rev. Dr. J. D. Pickles has met a very warm reception from this people, and is meeting their expectations. Pastor and people are mutually pleased with each other.

Southwick.—Rev. A. B. Tyler is faithfully looking after the work every day. As a natural consequence, he has the confidence of the people, and the work is in good condition.

Mundale and Granville.—The people are enjoying the able preaching of their new pastor, Rev. Cecil R. Sherman.

Blandford and Russell.—Rev. E. B. Marshall is entering on his third year with energy. He seems to enjoy the work on this circuit. The church property has recently been put into good shape, and all the bills are paid.

Chester.—Rev. T. J. Judge, a recent graduate

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
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FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

of Boston University School of Theology, is in his first year of regular supply work, and has taken hold of the work earnestly. The reports from Chester are to the effect that the people are pleased with him; and it looks as if the year would be a profitable one.

Florence.—It is safe to say that as Rev. W. H. Dockham and his estimable wife enter upon their fifth year with this people, they are as popular with the entire church as ever. A very enjoyable meeting of the District Ministers' Wives' Association was held here on June 12.

Merrick.—Congregations are good, and the Sunday-school thriving. The salary of the pastor, Rev. F. M. Estes, has been advanced \$100.

Greenfield.—It is stated that Rev. W. C. Townsend, entering on his third year here, seems to be still growing in acceptability with the people. On June 3, 10 were received from probation and 7 by letter.

Williamsburg.—This is a weak charge. But Rev. H. H. Weyant and his wife, entering on their fourth year, are abundant in labors, and have the confidence of the people.

Holyoke, Appleton St.—The careful work of Rev. H. L. Wriston has during the past year resulted in some additions to the membership.

Monson.—Rev. A. W. L. Nelson, the new pastor, is getting rapidly acquainted. Sunday, April 22, over \$800 was pledged toward church expenses. The Ladies' Benevolent Society gave a social and reception combined to Rev. and Mrs. Nelson, Wednesday evening, May 9. Rev. W. H. Marble, of Lawrence, a former pastor, was unexpectedly present. Miss Collis' Sunday-school class of young ladies are working for a piano for the vestry, clearing about \$35 at a recent entertainment.

Worthington and Feeding Hills.—The many friends of Rev. G. W. Crosby, now of Oswego, N. Y., Wyoming Conference, will be glad to learn that "the work last year was attended by the blessings of God in every respect. A good revival, lasting for five weeks, took place last winter; many were converted, and the church greatly strengthened and quickened. At the close of the year there was a unanimous vote of the quarterly conference to return the pastor for another year. The greatest harmony prevails. The systematic envelope plan has been introduced, and works splendidly. The people are exceedingly kind and appreciative."

Chicopee.—Rev. W. A. Wood, appointed in April, has met a cheering reception, and he is pleased with the outlook. The general feeling is one of hopefulness for a good year's work.

H.

W. F. M. S.—The quarterly meeting of the W. F. M. S. of Springfield District was well attended at the Methodist Church in Easthampton. An address of welcome was given by Mrs. W. I. Shattuck. Reports from the auxiliaries were attentively listened to during the first session. Valuable papers were read by Mrs. L. E. Hitchcock and Mrs. Clapp. Mrs. L. D. Robinson gave a memorial tribute to Mrs. E. M. Stone. Mrs. M. S. Merrill, president at large, presided. Singing by Misses Kintock and McCandless was enjoyed very much.

Mrs. W. FAYETTE WHARFIELD, Rec. Sec.

Boston District

St. Mark's, Brookline.—The funeral services of Mrs. A. B. Kendig were conducted by Presiding Elder Perrin. The body was brought in through the north entrance, and was preceded by the visiting clergy, while the honorary bearers and the immediate family and close personal friends of the deceased, as well as the official board of the church, followed. Passages from the Scriptures were read by Dr. Perrin as the casket was borne up the main aisle and deposited before the flower-embanked chancel. The floral offerings were exquisite, including a magnificent piece from the Hanson Place Church, Brooklyn. The quartet choir rendered as an opening number, "Lead, Kindly Light," following which an invocation was offered by Prof. G. K. Morris of Boston University, who had been filling the pulpit during the attendance of Dr. Kendig upon the illness of his wife. Following the invocation, a telegram was read from the Epworth League of the Hanson Place Church, referring to a number of passages in the Book of Proverbs, and Rev. Charles E. Davis read selections from the Scriptures, including those to which reference had been made. Dr.

Daniel Steele read the words of the next hymn. Then Prof. Morris paid a loving, delicate, feeling tribute to Mrs. Kendig. He was followed by Rev. T. W. Bishop, who spoke of her as the wife and the mother, the friend and the disciple, one who had stood all the test. Prayer by Dr. J. H. Mansfield preceded the reading of the final hymn, "Abide with Me," by Rev. C. W. Wilder, after which the benediction was pronounced by Bishop Mallalieu. The pallbearers were Messrs. L. W. Burlen, Rufus A. Flanders, Enoch E. Doran, W. W. Potter, J. H. Strongman and Edward S. Burns, members of the official board of the church. The interment was at Forest Hills cemetery.

Southbridge.—The pastor, Rev. C. H. Hanford, preached before the G. A. R. Post in the Methodist Episcopal Church, on Sunday evening, May 27. The house was packed, extra seats were brought in, people sat in the windows and upon the steps, and many went away for lack of room. The W. F. M. S. has sent \$26 for the famine sufferers in India.

noon consisted of vocal solos by Miss Bee, of Lynn, and an excellent paper on "The Influence of Music," by Mrs. E. E. Small, of Lynn. After luncheon served by the hostess, the meeting adjourned until August.

MRS. G. A. PHINNEY, Rec. Sec.

Worcester Circuit League.—The sixteen chapters of the Worcester Circuit met in the Clinton Church, May 30, during the afternoon and evening, about three hundred being in attendance. The program was greatly enjoyed, including the medley of patriotic airs played on the organ by Prof. Henry T. Bray at the commencement of the 3 o'clock service, when the handsome banners of the visiting Leaguers added to the attractiveness of the interior decorations of red, white and blue, which had been made by the local League.

The Scripture was read by Leon E. Wood, first vice-president of Flora Chapter, after which prayer was offered by Perry H. Murdick, who represents the Clinton League as first vice-president of both the Worcester Circuit and Cambridge District. Then followed a solo by Miss Helen A. Briggs. The welcome to Clinton was by the president of Flora Chapter, and the response, in behalf of the sixteen chapters in the circuit, by President Charles W. Delano, whose inspiring address on "The Cross and the Flag" was one of the features of the convention. Next an appropriate selection by the mixed quartet, comprising Misses Evelyn Graham and May Kinney, and Messrs. Leon E. Wood and Herbert F. Earle, was finely rendered. A Literary department conference was next in order, conducted by Mrs. E. H. Moulton, third vice-president of the circuit, the principal address being delivered by Mrs. A. M. Osgood, of Clinton, who gave rich suggestions for literary work, a general discussion ensuing. Leon L. Dorr, of Woburn, president of the Cambridge League, awakened interest in the coming assembly at the Sterling Camp-ground, after which some 150 of the delegates took positions on the church steps for the convention photograph. The basket lunch in Red Men's hall followed.

The evening session commenced at 6.30 with a story of the war told by Professor Bray on the organ, the outlines of the story having been written on the blackboard so that the audience could follow it as the story was being told. An anthem by the choir, "Seek ye the Lord," came next, and following the prayer Mrs. A. C. Briggs, chorister, and William A. Tucker sang the inspiring duet, "In the Cross of Christ we Glory." Notice was taken of the peril of the missionaries in China, and prayer was offered in their behalf. The banner went to the North Grafton Epworth League, that League having the largest percentage of its members present. Rev. George R. Grose, of Newton, delivered a masterly address on the part Methodism has played in the development of American manhood and institutions. Rev. A. M. Osgood, pastor of the Clinton church, closed the convention, offering prayer for the missionaries in foreign lands, especially in China, and leading the Leaguers in reciting the Epworth League benediction.

—Bishop Vincent says: "Make this world as true and good as you can. And the best way for you to help on this end is yourself to be true and good. Live a real life; but cultivate the ideal, and remember that the highest ideal you dream out is far below the possible reality which God purposes for you."

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by druggists, price 75c. per bottle. Hall's Family Pills are the best.

Ohio Wesleyan University

THE fifty-sixth annual Commencement of the Ohio Wesleyan University at Delaware, O., June 14, was the greatest event in its history. At the alumni banquet representatives of fifty classes, from 1849 to 1900 inclusive — with one exception — gathered around the tables. Among the speakers were Senator Fairbanks, of Indiana, class of '72; Judge Robert Fulton, class of '50; Judge W. R. Warnock, class of '61; Prof. A. E. Dolbear, class of '66; and Prof. W. G. Williams, who has taught continuously at the University since 1844. The Commencement address was given by Dr. Charles E. Jefferson, pastor of Broadway Tabernacle, New York, class of '82; and 157 degrees were conferred — the largest number given at a single Commencement in the history of the University. The gifts of the year reach \$105,000, with \$55,000 more in pledges.

Missionary Campaign Notes

— Dr. John F. Goucher, president of the Woman's College at Baltimore, is co-operating with the Missionary Campaign in the Epworth League, and will visit a number of the Epworth League summer assemblies. Among those for which definite arrangements have been made are Clear Lake, Iowa; Huron, South Dakota; and Colfax, Iowa. At these and other assemblies much time is given to a parliament on missionary methods for the Epworth League committees in addition to the missionary addresses.

— Up to present date 120 students have been accepted by the executive committee of the Missionary Campaign and have been appointed as missionary campaigners for the coming summer. Some of these give only their Sundays during the vacation to the campaign, but forty-five plan to give at least a full month to consecutive work.

— Prof. F. S. Goodrich, of Albion College, State President of the Epworth League of Michigan, will give a portion of the summer to the regular Campaign work. Prof. Goodrich has been associated with the Campaign movement from its inception.

— Dr. James S. Dennis, author of "Christian Missions and Social Progress," has presented fifty copies of the "Centennial Missionary Statistics" to the Epworth League Missionary Campaign. These copies have been sent to those students who give a month or more time to the Campaign during the summer.

— Mr. W. W. Cooper, business manager of the Missionary Campaign, spoke on "Christian Stewardship" to the students of the Western Intercollegiate Summer School of the Young Men's Christian Association at Lake Geneva, Wis., on Monday, June 18.

— Mr. S. Earl Taylor, field secretary of the Missionary Society, takes a prominent part in the missionary institutes held in connection with the Student Young Men's Christian Association gatherings held at Lake Geneva, Wis., and Northfield, Mass., during June and July.

— Our Lord does not praise the centurion for his amiable care of his servants, nor for his generosity to the Jews, nor for his public spirit, nor for his humility, but for his faith. — William Adams.

— It is related of Miss Frances Havergal, that, on the last day of her life, she asked a friend to read to her the forty-second chapter of Isaiah. When the friend read the sixth verse, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her. "Called — held — kept — used," she

whispered. "Well, I will just go home on that."

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

CHURCH REGISTER

HERALD CALENDAR

Hedding Holiness Meeting at Hedding,	July 21-28
Hedding Chautauqua Assembly and Summer School,	July 30-Aug. 17
Asbury Grove Camp-meeting,	Aug. 27-Sept. 3

Marriages

SHEPARD — SPAULDING — In Fletcher, Vt., May 30, by Rev. A. W. Ford, Fred E. Shepard, of Georgia, and Jenie E. Spaulding, of Fletcher.

LITTLEFIELD — WALKER — At the parsonage, Searsport, Me., May 30, by Rev. H. W. Norton, Nathaniel L. Littlefield, of Prospect, Me., and Mrs. Arolin H. Walker, of Stockton Springs, Me.

SHAPLEIGH — SMITH — At Surry, Me., May 26, by Rev. Melvin S. Preble, Martin A. Shapleigh and Ella L. Smith, both of Surry.

STAPLES — PATTERSON — At East Belfast, Me., May 28, by Rev. H. W. Norton, of Searsport. Jesse E. Staples and Mrs. Georgiana Patterson, both of Belfast, Me.

SCHREITER — CHICKERING — In Kittery, Me., June 6, by Rev. G. C. Andrews, John H. Schreiter and F. Estelle Chickering, both of Kittery.

BEER — ENGLISH — In West Fitchburg, May 16, by Rev. L. W. Adams, Phillip Beer and Matilda English, both of West Fitchburg.

PICKWICK — RUSSELL — In West Fitchburg, June 6, by Rev. L. W. Adams, Byron E. Pickwick and Geneva R. Russell, both of West Fitchburg.

CRANE — HOWARD — In Boston, June 12, by Rev. John R. Cushing, of Cochituate, Clarence Crane, M. D., of Boston, and Stella Spaulding Howard, M. D., of Dover.

Acknowledgment

The following contributions in response to the "Earnest Appeal," published in ZION'S HERALD, have been gratefully received:—

Mrs. A. McDonald, Hollis Centre, Me.,	\$ 1.00
A friend, Somerville,	1.00
N. J. Atkins, Wilbraham, Mass.,	2.00
Mrs. A. Hobbs and sister, Providence, R. I.,	2.00
Two friends,	3.00
Mr. and Mrs. Chas. Wales and Mr. Geo. Wales,	3.00
Mr. Joshua Merrill,	5.00
Mrs. Littlefield, Dorchester,	5.00
Mrs. Lucas, Dorchester,	1.00
	—
	\$23.00

One dose a day of Vernal Saw Palmetto Berry Wine will cure indigestion and constipation perfectly and permanently. The Vernal Remedy Company of Buffalo, N. Y., will send a trial bottle FREE AND PRE-PAID to any reader of ZION'S HERALD.

EPWORTH LEAGUE CONVENTION AT LYNN — IMPORTANT NOTICE.—The railroads will grant a rate of one and one-half cents per mile for the round trip, on account of the great convention at Lynn, July 5-8. Tickets will be good going from July 4 to 8 inclusive, to return not later than July 10. It will be necessary to notify the general passenger agent of each road, not later than June 25, just how many tickets will be required at each station. Unless this is done, we cannot guarantee that tickets will be on sale at any station. Will pastors and League presidents please read this notice and be governed accordingly? Please notify George W. Penniman, Fall River, Mass.

PREACHERS' AID COMMITTEE.—A full meeting of the Preachers' Aid Committee is desired, on Monday, June 25, at 9:30 a. m., in Historical Room, 36 Bromfield St.

L. B. BATES, Chairman Com.

When you need medicine you should get the best that money can buy, and experience proves this to be Hood's Sarsaparilla."

W. H. M. S.—The third quarterly meeting of the Woman's Home Missionary Society of New England Conference will be held in the Newton Centre Church, Wednesday, June 27. Sessions at 10 a. m. and 2 p. m. Reports and business of unusual interest will occupy the morning. In the afternoon addresses will be given by Miss H. E. Emerson, of Boylan Home, Jacksonville, Florida, and Mrs. F. T. Chapman, of Ritter Home, Athens, Tenn., and others.

Take Newton Boulevard car in subway, changing to Newton Centre car which passes the church.

SARAH WYMAN FLOYD, Conf. Cor. Sec.

MALLALIEU SEMINARY, KINSEY, ALA., will need a new principal and preceptress this fall. Would like to secure a teacher whose wife could take the position of preceptress. Work steady, salary small, gracious results, with much of blessed satisfaction. Any brother and sister with suitable recommendations and much of the missionary spirit can correspond with the president. Enclose testimonials and stamp. Address REV. GEORGE M. HAMLIEN, D. D., Cottage City, Mass.

For Indigestion

Take Horsford's Acid Phosphate
Dr. GREGORY DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

WANTED FOR AFRICA.—Bishop Hartzell needs at once to provide for church and school work in New Umtali, Eastern Rhodesia. The school is among Europeans, and has been in successful operation for nearly two years. He needs a man for principal of the school, and who can also organize church work among the Europeans; and two lady teachers who between them can teach kindergarten, French, instrumental and vocal music. He would prefer a man and wife and second lady who could meet these requirements. He desires the applicants to be up in the latest and best methods of school work. His address is 150 Fifth Avenue, New York city.

Chemical analyses by the most eminent physicians, and the actual experience of thousands of mothers have coincided in proving that Mellin's Food fulfills absolutely the requirements of an infant's diet.

CHRISTIAN WORKERS.—Twelfth annual conference of Christian Workers, at Old Orchard, Me., July 20 to July 31. Leader, Dr. L. B. Bates.

REUNIONS.—The class of '65, Wesleyan University, will hold a reunion at the residence of Prof. W. O. Atwater, on Tuesday afternoon, June 26.
S. K. SMITH, Cor. Sec.

In the Right Store

There are a dozen places in this city where one can go to purchase a wood mantel, but if the intending purchaser will spend five minutes in the mantel ware-rooms of the Paine Furniture Company, on Canal Street, we believe he will be convinced that he has come to the right place, whatever others may have to offer. Certainly it would be difficult to prepare a large display, and the features of artistic beauty and low cost are brought prominently forward.

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ENGLAND WATCH CO., 326 Grand,
Milwaukee, Wis.

OBITUARIES

A flash! You came into my life,
And lo! adown the years
Rainbows of promise stretched across
The sky, grown gray with tears;
By day you were my sun of gold,
By night my silver moon —
I could not from the Father's hands
Have asked a greater boon!

A flash! You passed out of my life —
No, no; your spirit still
Is sun and moon and guiding star
Through every cloud and ill;
As down the rainbowed years I go
You still are at my side,
And some day I shall stand with you
Among the glorified.

— Clarence Urmy.

Dunham. — Eliza Ann Dunham, wife of Rev. H. C. Dunham, passed away in Winthrop, Mass., April 8, 1900.

Born near Plymouth Rock in 1820, of the best New England stock, receiving the best school advantages of that day, naturally gifted as a writer, heroic in her Christian disposition, a useful and remarkable woman has finished her work. In 1839 she attended Wilbraham Academy, and was the room-mate of Caroline North, who afterward became the wife of the late lamented William Rice. She was trained in the best Unitarianism of that day. Her brother, reared in the same faith, attended a Methodist camp-meeting in Eastham, and was converted. Desirous that his sister should attend the following year, she reluctantly complied with his request, and was brought under the power of the Spirit to such an extent that her conversion lasted from that time, when but eighteen years old, to the last day of her earthly life, and made glorious the prospect beyond.

Mrs. Dunham was a member of the Methodist Episcopal Church and a reader of ZION'S HERALD for sixty-two years, and shared the labors of the itinerancy with her husband 56 years. She had been more or less of an invalid for the last fifteen years, only able to attend church once in that time, and not always able to be about the house.

Her last illness, which resulted from an attack of the grippe, lasted twenty weeks. Her patience was most marked. Her mind wandered down the valleys of youth, and she constantly imagined she was with her early companions. Perhaps she was — who knows? Almost her last words the night before release came were, "A struggle with death." Next morning she smiled sweetly and said, "Victory!" and was gone.

ALBERT LEONARD SQUIER.

Aspinwall. — Louisa J. Whipple was born in Warwick, R. I., 1836, and died at her home in Providence, R. I., April 14, 1900.

Converted in Phoenix, R. I., in 1858, under the ministry of Philip Crandon, she united with the Methodist Episcopal Church, of which she was a devoted member until her death. She was united in marriage, in 1856, with John Aspinwall, who survives her. Seven children were born to them, of whom four — two sons and two daughters — remain. With deepening sorrow the husband and father and the children mourn in their great bereavement.

Mrs. Aspinwall's character approached the ideal. She was a most faithful and loving wife and mother, a true friend, and an earnest, exemplary Christian. A former pastor, Rev. Julian S. Wadsworth, of Stafford Springs, Conn., pays her this high tribute: "While pastor of the Methodist Episcopal Church in Phoenix, Mr. John Aspinwall was superintendent of the Harris Mills, and the class-leader in the church, and Mrs. Aspinwall was one of the most active members in the church, and a worker in the Ladies' Aid Society. Their home was ours, and it was a rare privilege to know the beautiful life

which was always shown therein. Mrs. Aspinwall was one of the most unselfish persons I have ever known. Even in the midst of intense suffering her thought was constantly for others. All who knew her loved her, and we shall always count ourselves fortunate that we came within the golden circle of her friends."

For the past five years Mrs. Aspinwall has been an almost constant sufferer, thereby being denied the privileges of the church services which she prized so highly. In all her sickness she was patient and submissive to the will of God, exhibiting the beauty of the life of faith amid great trials. She was highly gifted in prayer and possessed a remarkable knowledge of the Holy Scriptures.

Her death was a great shock to all her friends. Taking a severe cold while attending the funeral of her sister (who dropped dead in Trinity Methodist Episcopal Church, Mar. 30, 1900, while attending one of the services of the last session of the New England Southern Conference), pneumonia set in, and this, with other complications, quickly carried her away. The funeral service was held in the home by the writer, and the body interred in the family lot in the beautiful cemetery in Phoenix, R. I. She rests from her labors and her works do follow her.

R. C. GROSE.

Aldrich. — Mrs. Carrie E. Aldrich was born in Lyndon, Vt., May 28, 1865, and died in Whitefield, N. H., May 6, 1900, aged nearly 35 years.

She was the oldest of three children of Orin and Zilphia Chase. Her sister, Cara R. — Mrs. Seiden James — died in 1887, her father in 1889, and her mother in 1895. Her brother, Albert A., is the only surviving member of the family.

She was converted and united with the Methodist Episcopal Church in Whitefield in 1880, under the pastorate of Rev. S. P. Heath. She was married to Geo. W. Libbey, Jr., Jan. 11, 1888, by Rev. B. F. Jefferson. Mr. Libbey died March 29, 1891, and left his widow with a daughter, Georgia Natalie, now nine years of age. On New Year's day, 1896, Mrs. Libbey was married to Mr. Levi P. Aldrich by the writer. To him she has also entrusted two sons.

Mrs. Aldrich was sick but a few days. Her mind was clear and calm, and her trust in our Saviour constant and strong. She made all the arrangements for her funeral. She was buried from the Methodist Episcopal Church on the afternoon of May 6, the services being conducted by Rev. E. E. Reynolds — the new pastor at Whitefield — and the writer, a former pastor. Mrs. Aldrich was a womanly woman. She was well educated — not to be a mere parlor ornament, but a useful member of society. She was a sweet singer, a good organist, and very helpful in church work. Her life speaks plainly to all who knew her, and invites them to her eternal home.

D. C. BABCOCK.

Martin. — Anna Prince, daughter of Amasa and Mahala Prince, was born in Thompson, Conn., May 30, 1838, and entered into rest, after many months of suffering, April 22, 1900.

She was educated in the public schools of Plainfield, Conn., and at East Greenwich Academy, where she was a student in the class with Bishop Mallalieu. She was an apt scholar, and took a place at once at the head of her fellow students. In 1852 she married Rev. O. N. Brooks, then professor of languages in the Academy. For a few years she was teacher in a seminary in New York of which her husband was principal. Her husband afterward entered the pastorate, and was stationed at Somerset, Mass., where her only daughter, A. Lizzie, now Mrs. Walter Gladding, was born. Appointments to Newport, North Dighton and Mystic followed. In the latter place her husband's health failed. In hope of finding relief and cure they went to California, and there in February, 1867, she saw her husband's life ebb out. She spent seven years in teaching and other labors, supporting herself and daughter.

In 1874 she married George F. Martin, a prominent member of Chestnut St. Church, Providence, R. I. Here for more than a quarter of a century she wrought in the religious and social life of the city.

A marvelously useful woman has gone to her great reward; a charming and consecrated personality has passed from the church militant to the church triumphant. She represented the very best in the traditions of Puritan New England. Possessed by nature of a high order of intelligence, she spent years in intellectual de-

velopment by study and teaching. In the days of her strength she was of queenly beauty, softened by the mellow grace of a sympathetic heart. Soundly converted early in life, she laid herself upon God's altar as a burnt-offering, and her zeal consumed her. As a pastor's wife she gladdened in the trials and opportunities of her itinerant life and threw herself without reserve into her work. Strong in body, in mind and in faith, she was an ideal pastor's wife, and hundreds cherish the memory of the few years in which she graced a Methodist parsonage.

When she came to her second home she had full opportunity for the exercise of her sympathy with the church and every social reform. To write the history of her life in these particulars would be to write the history of her city and State. For many years she was superintendent of the infant department in Chestnut St. Church, and at the head of the home and foreign missionary work of her church. For sixteen years she was president of the W. C. T. U. of Providence and the trusted adviser and associate of State and national leaders. She knew what it was to be admired and honored, but was not unduly exalted thereby. She knew what it was to bear the discipline of need and pain, but in this her faith failed not. Her quenchless zeal wore out her body, but in wise providence God, who is ever mindful of His own, hath clothed her in immortality and given her some high commission.

C. L. GOODELL.

Goodell. — Harry Gaines Goodell was born at Miller's Falls, Mass., May 8, 1874, and died at Greenfield, Mass., May 8, 1900.

Most of his life was spent in Shelburne Falls and Greenfield. He was graduated from Arms Academy at Shelburne Falls in 1892, and was the first of his class to die. In 1894 he joined the Methodist Episcopal Church in Greenfield, under the pastorate of Rev. Elias Hodge, and the same year was married to Miss Elizabeth Dolittle.

Mr. Goodell early developed a talent for business, and was associated for three years with Goodell Bros. & Co. in the manufacture of fine tools, and later with his father under the firm name of Goodell, Son & Co. The failure of health made a change necessary, and he engaged a brief time in the grocery business, but

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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefitted by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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soon was obliged to give up all business responsibilities.

With the hope of restoring his health, accompanied by his wife, he went last fall to Albuquerque, New Mexico, and thence to Los Angeles, Cal., but returned to Greenfield, April 3. There appeared to be improvement of health in some ways, but about three weeks later the critical period of the disease was reached, and he passed away on the evening of May 8.

Beside his wife he leaves a father, mother and sister, all members of the Greenfield Church. The funeral was held at his parents' residence the afternoon of May 5, in charge of his pastor, the writer. There were many beautiful floral tributes, and a quartet sang several selections.

Mr. Goodell was a young man of much promise and ability. He was a good son and a devoted husband, a steward in the church of his choice, and showed much interest in the financial and spiritual interests of Zion. His loss is deeply felt by a large circle of friends and relatives. With everything of worldly advantage to make life desirable, his early removal from an active and useful life is one of those providences involved in mystery to our short-sighted vision. His friends now can only "see through a glass darkly," but some glad day, with open vision, hope to behold him safe with the "King in His beauty."

W. C. TOWNSEND.

Middleton. — Thomas B. Middleton was born in England, and died in Salem, N. H., May 24, 1900, aged 63 years, 6 months, and 18 days.

He came to this country when twelve years old, and has resided for the most of the time in Salem. He was converted at the age of eighteen in his own room one Sunday evening after attending the church service. At the first opportunity he confessed Christ publicly and united with the church. He continued a faithful and consistent member. He was constant and active in the social meetings, and for a time a class-leader and Sunday-school superintendent. He enlisted in 1864, and was assigned to fort and hospital duty near Washington for several months, until he was mustered out at the close of the war.

He has always suffered from malaria contracted at that time, and for three years has been wasting away with consumption of the lungs. In all his sickness no shadow of doubt has once clouded his hope. He suffered much in the last months of his life, but as the outward man was perishing, the inward man was renewed day by day. As the inevitable drew nearer, his joy and triumph constantly increased. "Blessed are the dead which die in the Lord."

S. E. Q.

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PERHAPS there is nothing that so deeply stirs the heart of a normal Methodist as the story of the hardships and absolute need of our superannuated preachers. The reason why the General Conference dealt so radically with the subsidized *Advocates* and the waste and extravagance in the management of certain departments of the Book Concern, was because the \$150,000 lost in the last quadrennium was literally taken from worn-out preachers and their families who were in necessitous circumstances. That a few officials of the church should be receiving such a proportion of these sacred funds, thereby taking the bread from the mouths and raiment from the bodies of a great host of our superannuates, was enough, when fully understood by the honest and faithful constituency of our church, to evoke the storm of protest which found expression at the General Conference. That we may not lose sight of the needs of our preachers, we print the following letter written to Rev. Dr. William McDonald by Rev. John Flinn, of Portland, Oregon. Dr. McDonald informs us that he is one of the noblest of our living itinerant host. That the letter was written without the slightest thought that it would be published, renders it all the more interesting and impressive.

Portland, Oregon, May 31, 1900.

MY DEAR FRIEND AND BROTHER: In ZION'S HERALD of May 23 your name (which made my heart thrill) was signed to an article entitled, "Who Supports the Subsidized Papers?" the latter part of which describes my own experience. I have spent almost fifty years, as you will remember, since we parted in Portland, Maine, on this northwest coast, forty-seven years in the effective work without a month to call my own, with constant going as presiding elder and on circuits and stations with salaries ranging from \$900 to \$600 or \$700. I am now in my 84th year, and for the last two years have been getting from the superannuated fund \$180. When I think of the government soldiers and sailors, I am ashamed of the Methodist Episcopal Church and the way the fund for the superannuates has been squandered. In all these years my average allowance from the church on this coast has not been over \$400 per year, and I have to care for a wife and seven children. Sometimes I have been without a dime for weeks together; but, thank the good Lord, I have had excellent health and continu-

ous labor, with travel, on circuits most of the time. Oh, how good God has been to me and mine! No sickness (or but little); and only one death (a boy of nine out of eight in a family). How I would like to write you a sketch of some of those years; but may be we shall talk it over on some flowery bank in heaven beside the river of life. What a mercy that in this new, wild and woolly West "I have kept the faith!" The Bible, the whole Bible, is my Book of consolation.

Yours in Christ,

JOHN FLINN.

This letter, which appeals to us so profoundly, suggests the query whether the earnest and specific behests of the General Conference are receiving prompt obedience. Are the leaks in the Book Concern and publishing interests being stopped? Is the business of the church to be really put upon a business basis and to be done as successful business men and business houses do theirs? There is profound feeling throughout the whole connection in regard to this matter that must not be trifled with. Is the General Conference to be obeyed?

New Orleans University

NEW ORLEANS University closed its 27th session with a week of brilliantly rendered programs which were attended by large audiences. The session closed with the graduation exercises proper, May 29, in the new chapel, which was temporarily seated for the occasion. The total enrollment for the year was 418, with the number graduating from the various schools distributed as follows: Medical College, 6; Nurse Training School, 7; College of Lib-

eral Arts, 6; Normal College, 4; College of Music, 2; Preparatory School, 6; Grammar School, 18; total, 49.

In many places the schools and churches have been closed on account of the epidemic of small-pox which has prevailed over the entire South; but notwithstanding the fact New Orleans suffered severely, there was no case of sickness among students or teachers.

The Woman's Home Missionary Society has decided to rebuild the Peck Home at once, and this will greatly aid in the training of young women to become home-keepers and teachers.

Through the persistent efforts of the president, Dr. L. G. Adkinson, the work on the new building has gone steadily on. There is now an indebtedness of \$1,200 on the building, on which there are notes from the thank-offerings to the amount of \$1,110. Unless assistance comes from some unexpected source, the work will have to stop. The amount of \$5,000 would work wonders by completing the new building and so increasing the efficiency of the work.

Concerning the Consecration of Bishops

MR. EDITOR: I wish you would agitate a change in the form of consecrating Bishops. In the first place, it is ridiculous to say, in the laying on of hands, "This holy man." It sounds ridiculous when it is said, it jars on the audience in that they might not think him really holy — I doubt if we all feel like guaranteeing it, although there is no wish to dispute that he may be — and so interferes with the solemnity of the occasion. Then in the address where it says, "Be a shepherd, not a wolf; feed the flock, devour it not." This implies too much suspicion, as the other does too much compliment, as if the new Bishop *may* be a wolf and *may* eat the sheep. It seems as if people had queer notions where that was made.

C. C. BRAGDON.

We note with special gratification the act of Christian comity and practical federation which has recently taken place between the two main branches of our Methodism. The Methodist Episcopal Church proposed to transfer to the board of the Methodist Episcopal Church, South, our mission work in the Rio Grande do Sul Province, Brazil, upon the condition that the actual cost outlay for property, amounting to about \$2,000, should be refunded. A committee appointed by the board of our sister church recommended the acceptance of this offer, closing their report with these words: "We appreciate the spirit in which this offer is made, and would reciprocate the good-will which has led to this beautiful illustration of Christian comity between the two churches which are laboring side by side in South America." There are a multitude of instances in the home field where a similar spirit should prevail.

— J. Wilbur Chapman says: "I'd rather know how to pray than how to preach. I may preach and move men, but if I can pray I can move God."

